

Zion's Herald.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION.

38 Bromfield Street, Boston.

A. S. WOOD, Publisher.

BRADFORD K. PHIBBS, Editor.

All stationed preachers in the Methodist

Episcopal Church are authorized agents for their

locality.

After Jan. 1, 1883, price to all ministers \$1.50 per year.

All other subscribers \$2.50 per year.

Specimen Copies Free.

VOLUME LVIII.

BOSTON, THURSDAY, DECEMBER 22, 1881.

NUMBER 51.

CHRISTMAS CHIMES.

BY HOLLIS FREEMAN.

Hark! the Christmas bells are chiming

Calm and sweet,

Echoed by my heart's deep rhyming,

Swift and fleet.

Oh, I see in long procession

Days and years,

Smiles swift fading in the sunshine,

Sunset tears.

Memory her storehouse showeth,

Where the winter wind chill bloweth

On the treasures in her keeping,

Fading sunbeams, shadows creeping,

Worn-out garments, friendships crushing,

Laughter death or time is hushing,

Failures and their heavy reaping,

Tempest winds like wild-fires leaping.

O, Christmas music, sweetly

Your sweetest echoes fall

On time-worn hearts; oh, dearly

To mirth your joy-chimes call;

You wake the music that is past,

The melody long fled;

You lift the shadow time has cast

Around the lost, the dead.

Go, call the young to mirth to-night,

Who gaze with eager eyes

Into the future's dreams of light—

Did their rejoice, arise.

Lo! the Christmas bells are chiming

Calm and blest;

As I listen, sweet peace creeps

To my breast;

And these earthly shadows, flying

One by one

On time's wind that's loudly sighing,

Now are gone.

For our Saviour, pure and holy,

Comes to earth in child form lowly;

This dark wilderness lone treading,

Comfort to the mourner shedding,

Hope to those their sins forsaking,

Heal for wounded hearts with breaking,

Peace to tempest winds lone driving,

Hope to patient watchers striving.

Conqueror over death and sin,

Leader in whose power we trust,

Life's hard battle Thou dost win,

Made the serpent bite the dust;

Thou hast crushed his powerful head,

Captives thou hast brought release.

Ring out, O Christmas bells, and shed

On young and old thy sweetest peace!

Bid us arise, awake, rejoice,

Let not thy glad notes fall in vain;

Upraise the strains with heart and voice,

Until to earth He comes again.

SOME RESULTS OF THE ECUMENICAL CONFERENCE.

BY GEO. JNO. STEVENSON, M. A.

English Methodists have learned

some valuable lessons from the great

gathering of last September in Lon-

don. Expectation had reached a

high level from the extent of territo-

ry to be represented, and the high

character of the chosen delegates

coming from the whole civilized

globe as parts of the great Methodist

family—how great very few in Eng-

land had any conception of. Indeed,

the bulk of the Methodists in the

mother country knew but little of those

belonging to their community who

were not represented by the British

Conference and by our Foreign Mis-

sionary Society. A strong spirit of

conservatism had diffused itself very

widely, and this had contracted their

views of the operations and agencies

resulting from Wesley's labors. It

was no easy task for different sec-

tions of Methodists to meet together

in England in any united effort, and

it can scarcely be doubted that had a

proposal been made for all the sec-

tions of the Methodist family in Great

Britain to have had a meeting of

delegates, it would have been so in-

fluenced by jealousy and prejudice that

but little good would have been the

result. Never before did these sec-

tions meet on any occasion with so

much harmony and friendly feeling.

It had become necessary, as a pre-

liminary to the Conference, to publish

some particulars of the various

branches of Methodists all the world

over, and of their relative numbers

and influence. The facts thus given

to the world were as great a surprise

to most of the English Methodists as

they were to the general public. The

newspaper press of this country was

as imperfectly informed on the sub-

ject as others, and a sneering tone

had generally tinged their remarks

when they did in any way publish

Methodist intelligence. During the

deliberations of the Conference, and

since its close, quite another spirit

has pervaded the articles of both ed-

itors and correspondents, and with a

showing of a membership of five mil-

lions, and adherents of about twenty-

the wrath to come, and to spread
Scriptural holiness throughout the
world. Their persistent devotedness
to this work in all lands regardless
of public opinion has shown the wis-
dom of their action, and the results
have demonstrated the efficacy of
their faith.

Churchmen have on many occa-
sions been most patronizing in their
conduct, hoping even yet that by
some turn of the tide there might be
hope of their absorption into the Es-
tablished Church. For full half a
century in England, the position
which the Methodists have occupied,
between the Church and Dissent, has
been one which both parties have
been trying to elude on their side, as
by their adherence to one or the other,
great public questions, moral, social
and political, might be determined;
but, taking an entirely independent
position, both parties have looked
longingly at the Methodists as the
people whose voice would be the turn-
ing point of many national problems.
Churchmen are now wondering how
this vast agency has attained such
ascendency. The fact that, in point
of numbers, Methodists are probably
fully equal to the State Church, has
awakened the question, "Whereunto
will this thing grow?" The idea of
absorption is now hopelessly gone,
and some are asking, Why may not
the continued and ever-increasing
spread of Methodism at a much more
rapid rate than the State Church, gradu-
ally receive within her communion
Churchmen—yea, and clergymen of
every grade? If British Methodism
could only adopt the Episcopal form
of government as it exists in Ameri-
ca, such a result would be greatly fa-
cilitated. Church dignitaries are do-
ing the apologetic now instead of the
sneering, and bishops are considering
this question with the new light which
the late Conference has diffused.

Things that were never dreamed of
by English Methodists are now seri-
ously considered, and are thought
worth while to try as experiments.
The influence of women in the agen-
cies of Methodism has been but little
exercised in proportion to the pros-
pects which are now opening. In the
Wesleyan Mission House, London,
during the Conference, a public
meeting was held at which women
were the speakers. This new de-
parture has broken down a high bar-
rier to progress, and the result is that
this week a convention is to be held
in City Road Chapel, and the first
hour is to be occupied by papers read
by two prominent Methodist ladies—
Mrs. Baunting and Mrs. Williams.
What is thus introduced in the met-
ropolitan headquarters of Methodism,
will soon spread to other centres, and
thus will a wide door of usefulness
be opened which has been so long
closed and sacredly guarded. Women
can and do speak to edification; why
should they not? It is one of the
happy results of the Ecumenical
Conference that they are now coming
to the front in the parent society.

One gratifying feature is worthy of
notice: Fraternity is manifesting it-
self in unexpected ways and direc-
tions. Even the *Wesleyan Methodist*
Magazine has caught the prevailing
feeling, and in its issue for the cur-
rent month (November), out of four-
teen articles, two of them relate to
America. One is a review of Bish-
op McKendree's Life; the other an in-
teresting biographical sketch of the
late Gen. Garfield, President of the
United States. That spirit is grow-
ing, and as the personal acquaintance
between the two nations extends, frater-
nity will increase.

It is a noticeable feature that there
was some little jealousy occasionally
manifested at the Conference by the
apparent prominence given to the
colored delegates. That prominence
was more imaginary than real, but it
is a fact that nearly every colored
representative was pressed with in-
vitations to pulpits, meetings, and even-
ing parties; and some said that chair-
men at the Conference, when from
two to six would rise to speak at the
same instant, would usually give the
preference to the colored rather than
the white race. This was noticed by
Southern delegates more than by any
others, but no injustice was done to
any speaker.

In anticipation of the meeting of
the London Conference, the *Edin-
burgh Review* went out of its accus-
tomed path, and treated its readers to

a lengthy article on Methodism, which
betrays a "cynical jauntiness of
censorship," which goes far to nullify
the value of the article; but there are
points in the writer's observations
which help us to see ourselves as oth-
ers see us. Many of the facts elic-
ited by the Conference serve as an-
swers to the misrepresentations of the
writer. He quotes from the *London*
Quarterly one paragraph which is
worth reproducing. It is this:
"Methodism has assumed all the
characteristics and responsibilities of
an organic church of the Presbyterian
type; it has its ministry, its sacra-
ments and Catechism, and all that
goes to the perfection of ecclesiastical
organization. Perhaps there is no
denomination or Christian church
which can send forth so unanimous and
therefore so strong a voice on any
question of ethics or doctrine." The
writer proceeds to dispute the cor-
rectness of the statement, but the
Ecumenical Report confirms its truth.
It is an assured fact that no church in
Christendom can send forth such a
united voice as to doctrine and ethics
as can Methodism. That published
book of the chronicles of the Ecumeni-
cal Conference will be a standing re-
monstrance and barrier to these gain-
sayers; and the wide diffusion of the
daily reports of the Conference, and the
careful perusal they secured in the
widest centres, and the references
which continue to be made to them,
are the best testimony to the value and
importance of the report. This is
only the first of a series of Confer-
ences which the next twenty years
of the century will witness; and al-
though the deliberations had in them
too much of self-inspection and ob-
servation, before the next Conference
is held Methodists will be able to con-
sider their own relationship to other
bodies of Christians, and all the vari-
ous surroundings in the world which
envision Methodist agencies every-
where. Methodists must soon be con-
sidering the question how they may
utilize other agencies in carrying on
and extending that form of religious
belief which, there is reason to be-
lieve, by the end of this century will
be the dominant Protestant religion in
the world!

Paternoster Row, London, Nov. 16.

THE ROUND YEAR.

BY REV. A. B. RUSSELL.

A swollen stream of molten snow,

Transformed by April's sun and show-
ers;

A morning ray, and twilight glow,

And fields of pale and tinted flowers.

"A bird-song trilling fast and clear,"

The sweet perfume of a blossoming rose;

A laden rain-cloud hovering near,

And summer life in repose.

A harvest moon and golden sheaves,

"A mateless bird and an empty nest;"

A shower of gold and crimson leaves,

Pale sunbeams shining in the west.

All nature robed in faultless white,

A sudden roar of the winter blast;

Short days held in the arms of night,

And the round year is told at last.

Milan, N. H.

THE POSITIVISM OF CHRISTIANITY.

BY MRS. MARY S. ROBINSON.

In a contribution to a former issue
of the *HERALD*, we emphasized the
Scriptural denunciation of the crime
of unbelief—a crime that our latter-
day nomenclature assumes to palliate
by naming it disbelief. In the writ-
ten Word unbelievers are classed
with liars, murderers, and other rep-
robates, who are to go away into
everlasting shame and contempt. Of
late years the fashion has prevailed of
extending a deferential consideration
to agnostics, deists, pantheists, tran-
scendentalists of various stripes, and
to the rest of the motley herd of un-
believers. More than once has the
Church, in the person of certain of
her representatives, gone more than
half way to meet these willfully per-
verted souls on their own ground.
She has coaxed, wheedled, parleyed
with them, in various attitudes of
concession. In some instances she
has even beckoned them into her
household, as meet partakers of the
inheritance reserved for those who
are made its heirs by the righteous-
ness and the redemption of the Son of
God. Forgetful of her dignity and
of her dutiful allegiance to Him, she

has lost sight, in these servilities, of
the enormity of unbelief as made
manifest again and again in the Word
of her God. This crime, unlooked
for of self-deceptions, is the rejection,
because the Word pronounces judg-
ment upon the sins of the heart.

In the contribution referred to, we
also presented certain positive, unde-
niable facts pertaining to belief;
among them, the momentous fact of
personal responsibility in our rela-
tions to men and to God; the fact of
conversion, the spiritual birth, as evi-
dent through the nearly two thousand
years of the history of Christianity;
the actuality of certain Christ-like
virtues—meekness, heavenly-minded-
ness, and others—exemplified by
countless disciples of our Lord through
all the centuries of the Christian era.
We touched also upon a fallacy cur-
rent with irreligious, unreflective per-
sons—that one can be "just as
good" outside the visible kingdom of
God as within it. We averred that,
as a rule, the individual cannot be
spiritually educated, developed, be-
yond the bounds of this kingdom;
else why was it founded—an actual,
visible organization, adapted to the
mundane life of humanity? And why
has it been preserved, guarded from
its powerful foes from the beginning?
In a word, why did the divine Build-
er found the church upon earth, if
His purpose was not to gather therein
all souls who would belong to His
household, for discipline and training
in the spiritual life, evermore to grow
up toward Him who is their Head,
their Life?

The historic and present existence
of this household of God is, then, a
momentous, a stupendously positive
fact, related to belief. We propose
to indicate—for with our limitations
we can merely indicate—certain as-
pects of this fact, leaving the sparse
outlines to be filled by study and by
meditation on the part of the reader.

We may reasonably argue with
Luther that Adam, after his lapse
from God, doubtless "preached
mightily" to his descendants during
his nine centuries of mortal existence.
That he continued apostate is not re-
corded. He repented—and the
general opinion holds presumably to
his repentance—his human sym-
pathies and affections would impel him
with strong yearnings to mitigate, so
far as in him lay, the calamity he had
brought upon his kind; to restore in
them, as well as he could, the integri-
ty he had lost in himself. We can
imagine him as striving strenuously
against sin, the source of all his woe.
One of his sons loved and was be-
loved of God. The Record mentions
the second great transgression, in the
crime of Cain; and from the text we
may infer that Seth, Enos, Enoch,
Methuselah—the direct lineage from
Adam to Noah, filling an era of fif-
teen hundred years—were "sons of
God" in the Mosaic sense of the
phrase—righteous men, subjects of
His benign Fatherhood, in an age of
increasing alienation from Him.

During the Deluge this people were
reduced to few, that is, eight souls.
From this tossed germ drifting upon
the floods sprang the Semitic race,
of whom was Eber, ancestor of Abra-
ham, and progenitor of the Hebrew
tribes, who claim to have derived
from him their name—Eber, the
passing over; the migration, or the
emigrant. In Chaldea, whither
wandered the Semitic families, the
Eternal retained to Himself witnesses
of His Fatherhood, amid a second and
all but universal apostasy. With
His servant and friend, Abraham,
He made covenant; and from that
day to the day of the Scottish Coven-
anters, and from their day to this,
has He been known as the covenant-
keeping God.

Subsequently, in the history of His
chosen people, they were reduced to
a few captives in a heathen, foreign
land. But a remnant of these re-
turned and rebuilt their waste places,
some holding the spears from the ris-
ing of the morning till the stars ap-
peared; while each workman with
one of his hands wrought in the
work, and with the other held a
weapon; for the builders every one
had his sword girded by his side, and
so builded. And the sacred temple
rose anew—the shrine for pilgrims
wending their way to its courts from
every quarter of the ancient empire.

Still later this people was included
among a few scattered, devout souls,
waiting for the consolation of a dis-
tressed Israel—with them a Virgin
Mother with her Babe in a manger-
cave.

When the church of Jerusalem was
scattered, in the destruction of that
city, some score of saints who had
escaped the general slaughter took
refuge in the town of Pella. From
the refugees of Pella have sprung the
Christianity and the Christian civil-
ization that is extending to the re-
motest provinces of the planet in this
latest century. A group of fugitive
persons, hiding beneath the streets of
the Imperial City, tortured in the
gardens of her emperors for the dis-
version of the royal guests, torn into
fragments by tigers in her arenas, has
increased to a host that no man can
number, moving forward with re-
splendent banners here below, and
chanting the psalms of victors in the
general assembly of the church of the
first born in the heavens.

Facts as glorious as, more num-
erous than, these press upon our
pen. We are constrained to give a
few more at a later day.

CHRISTMAS FOR THE INVALID.

BY MARY LOWE DICKINSON.

Of all days in the year, the holidays

press most wearily upon the heart of

the invalid. The dearer the holiday,

the more painful its hurt; therefore of

all holidays Christmas brings to the

sick-room a pang with every joy. It

is the time when all the world is in

happy preparation which the invalid

must not share. Active feet run to

and fro, while the sufferer lies still.

The streets are crowded with hurrying

throng of people busy with choice of

gifts. In and out they rush, their

eager faces glowing, while the sick

one can only lie and think what she

would like to do. Other hands are

busy, long before the happy day, with

dainty bits of work; hers must be

folded and still. No matter what

gifts may be brought to her, no mat-
ter how kindly others may choose for
her, nothing spares the pain of not
being able to take a personal share in
the season's labors and delights. It
is Christmas with all tender associa-
tions and loving desires, but Christ-
mas with its hallowed activities left
out.

Lying on one's couch while the
world is so bright and cheerful, more
vividly than ever stand forth the needs
of the invalid's pets among the poor—
the old women, whom others may for-
get; the ailing child, who has no one
to remember her need; the poor rela-
tive, who may be overlooked. In this
enforced idleness how the heart en-
larges toward all the beloved with the
longing to do more than ever before
to make them happy, mingled with
the sharp regret that much was left
 undone when the hands were strong
to work and the feet were swift to run.

In the still hours, when the sounds
that reach the bedside tell of a world
happy in its supreme Christmas Gift,
there may come to the invalid a sweet
and precious sense of the significance
of the day. "Immanuel, God with
us!" Surely, the glory of that con-

Miscellaneous.

WHAT, WHY, AND HOW.

ADDRESS OF GENERAL MISSIONARY COMMITTEE.

I. It is meet, right, and our bounden duty that we should render thanks unto God for His merciful aid in our missionary work. The General Committee of the Missionary Society of the Methodist Episcopal Church, which is composed of the Bishops, the twelve representatives elected by the General Conference, and the twelve representatives of the Missionary Board, calls for the attention of every Methodist.

II. SEARCH THE SCRIPTURES.

Let us in our thankfulness render again our marching orders. Our Great Captain says: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.)

III. STUDY EVENTS.

It is as honoring to God to trust His providence as it is to trust His words. We have prayed for Him to open the doors of the world before His gospel, and He has heard and answered our prayer. Every door of the world is wide open. From every field comes most pitiful pleading for the word of life. Every field asks for more men with which to enter the inviting cities. The great continent of Africa, which we have barely touched; the millions of China, to whom we have only called from afar; the other millions of Asia, whose borders we have never crossed; the open door in Mexico, which we cannot enter for lack of means; the vast regions of South America, whose old, corrupt, and dead faith has left them ready for the Gospel, and for whom we are doing only a little—all these fields call to us to multiply our contributions, and work as those who must give an account for every opportunity. In many of our fields a small increase in the appropriations would add largely to the working power of the missions. The work is prepared. The Gospel is printed in the languages of the people. Teachers have mastered these tongues. The corps of missionaries is nearly large enough. The management and typing of the work is provided for. Additional expenditures can go into native preachers on native salaries. Another \$100,000 would nearly duplicate the results from the \$500,000 used in the foreign work. At home more than a thousand fields, by actual appeal and count, are waiting for as many laborers. Everywhere the harvest is white for the reapers.

IV. UTILIZE CHILDHOOD.

Childhood is a fort that commands the future. We must seize this fort and hold it for missions at all cost. With proper instruction it is not impossible to secure an average of a penny a week from each Sunday-school scholar in the church. For this it is only necessary that we should be faithful over a few things. Surely, half that sum, or an average of only twenty-five cents per annum, could be secured if each Sunday-school officer were preparing such an account as he will wish to meet. This would bring into the missionary treasury nearly as much from the Sunday-school children alone as we now receive from all sources. The children of Methodism, properly instructed, could give a million dollars a year. Is not this fort worth capturing?

But immensely more valuable than this great sum, though thus reached, is the church of the future. As we train these little ones for these great fields of labor and benevolence, so will be the men of to-morrow's church. When Bonaparte desolated Germany, the Hohenzollern family began the work of repair and of revenge in the very cradles of Germany. Mothers bore and trained their sons for the army and glory of Germany. Thus her trained youth became a mighty army awaiting mobilization. The old Emperor lives to humiliate his great enemy, and bring back from the Tuilleries the sword of the great Frederick. What William did for Germany we can do for Christ and Methodism.

The General Conference has not neglected this important field. In § 265 of the Discipline the pastor is required to organize the Sunday-school into a missionary society. This is a simple process. A statement by the superintendent that the school is to be organized into a missionary society can easily bring the matter before the Sunday-school teachers. The election of one person for president, another for vice-president, one for secretary, and another for treasurer, completes the organization.

The monthly presentations of the subject and asking for a collection is a further and simple step in this work.

There remains the principal and most important work still to be done, namely, the training or instruction of the children in the importance and obligation of this work. A little care will easily provide this instruction. Let some person or persons be invited to address the Sunday-school on these days of collections. Thus the fields can be opened to the children. They can be fired with a zeal that will make the school far more interesting and profitable to the children themselves, and more satisfactory to the teachers and officers. Many a dead Sunday-school has been resurrected and saved by setting the children on some generous thought and work for the salvation of the heathen.

V. AVOID DIVERTING MISSIONARY MONEY.

Many of our best Sunday-schools take a collection for missions every Sunday, and require the church to provide for the Sunday-school. This makes an enthusiastic, unselfish school. Nothing

better can be asked. But many schools give only one collection per month for missions. This, if properly done, is also a great blessing to the school.

In some Sunday-schools a practice prevails that is very pernicious. Money is raised for missions, and then, by vote of the official board, or of the teachers, it, or a part of it, is taken for other purposes—to aid the stewards, or to run the Sunday-school. This money, when given for missions, belongs to that cause, and no one has any right or authority to divert it to any other channel. Because the heathen are not present to care for their own money, forms no reason why they should not receive the money.

VI. VISIT FROM CHURCH TO CHURCH.

This greatest of all our benevolences needs emphasis in the mind of the church. The coming to the average charge of the most prominent men of the district, both ministers and laymen, to speak for a day on this theme, is certain to direct attention to this work.

The plan pursued by our Wesleyan brethren in Great Britain stirs all their membership to do their best possible for missions. Let the presiding elder arrange with the pastor a series of meetings on each charge. At these meetings it is to visit His words. We have prayed for Him to open the doors of the world before His gospel, and He has heard and answered our prayer. Every door of the world is wide open. From every field comes most pitiful pleading for the word of life. Every field asks for more men with which to enter the inviting cities. The great continent of Africa, which we have barely touched; the millions of China, to whom we have only called from afar; the other millions of Asia, whose borders we have never crossed; the open door in Mexico, which we cannot enter for lack of means; the vast regions of South America, whose old, corrupt, and dead faith has left them ready for the Gospel, and for whom we are doing only a little—all these fields call to us to multiply our contributions, and work as those who must give an account for every opportunity. In many of our fields a small increase in the appropriations would add largely to the working power of the missions. The work is prepared. The Gospel is printed in the languages of the people. Teachers have mastered these tongues. The corps of missionaries is nearly large enough. The management and typing of the work is provided for. Additional expenditures can go into native preachers on native salaries. Another \$100,000 would nearly duplicate the results from the \$500,000 used in the foreign work. At home more than a thousand fields, by actual appeal and count, are waiting for as many laborers. Everywhere the harvest is white for the reapers.

VII. VITALIZE THE CONFERENCE MISSIONARY SOCIETY.

The Discipline provides for the organization of a Missionary Society, the managers of which are to be appointed by each Annual Conference, to consider and care for missionary interests in the Conference. In too many Conferences this society has been more formal than efficient. It has arranged for the Conference anniversary, attended to its own perpetuation, and gives an hour of labor to its chairman. We ask attention to the possible efficiency of this society. So organize the society that one preacher and one layman shall be taken from each district. Make these managers, with the presiding elder, a committee on missions for the district, of which the presiding elder shall be chairman, whose duty shall be to arrange for a missionary visitation of every charge on the district, and for the giving of missionary information to every family. These managers must be chosen on account of their interest and efficiency in this cause. These places in their possible usefulness are hardly second to any in the church, and may be made a great blessing to the church and to the faithful men who may occupy them.

VIII. OBSERVE THE MONTHLY MISSIONARY PRAYER-MEETING.

Read § 274 of the Discipline. It is difficult to overestimate the importance of prayer for our missions. God greatly desires us to succeed in this work. Yet we need to pray for it. "Thus saith the Lord God, I will yet for thee be inquired of by the house of Israel, to do it for them." (Ezek. 36: 37.) It is noticeable that, as a people, we are not in the habit of praying in public, prayer-meeting, or possibly family altar, for missions as much as other evangelical churches are. The General Conference, in § 274, seeks to remedy this defect. It asks for one prayer-meeting a month specially devoted to this subject. At these prayer-meetings it is expected that short presentations of one or more fields will be made by the pastor, or some one selected for the purpose. Thus by increased information and by prayer the interest in missions will be widened and deepened.

Among the Congregationalists, who are the leaders in missionary giving in this country, their monthly missionary prayer-meetings are quite a distinguishing service of the church, and often the most interesting and profitable of all their services. Yet it took them nearly twenty years to bring a majority of their churches into the habitual observance of this meeting. With our better polity and denominational appliances, we may expect to reach the same results in a single quadrennium.

IX. SECURE SOMETHING FROM EACH MEMBER.

Following the world's Redeemer in the condition of discipleship. "Go work in My vineyard" is addressed to each believer. "As the Father hath sent Me, even so send I you," places this great work on every Christian. The duty and privilege of giving to this cause are inseparable from intelligent saving connection with the Saviour. While we want large contributions from those who are able, it is vastly more important to secure some contribution from each member. A few cannot bear all the burdens. The many must not be robbed of their share and interest in this work. This universal giving will greatly increase the income of the Missionary Society. It will save that income from the fluctuations incident to individual fortunes. It will secure a host of princely givers from the poor of to-day, who will be the rich of to-morrow. It will develop increased multitudes into broad and generous Christians. It will make easier the work of the church. It will hasten with double speed the coming of Christ's kingdom.

X. FOLLOW THE INSTRUCTIONS OF THE GENERAL CONFERENCE, AS SET FORTH IN § 275 AND § 276 OF THE DISCIPLINE.

Many a good man would gladly increase his contributions if he were only informed as to what other men and churches are doing. Thus it happens that churches which are blessed with men who have traveled, and who keep up with church movements, are most

easily led to the front, and are served with the greatest comfort and satisfaction. Experience demonstrates that we can provoke one another to good works. The Conferences abroad and at home who follow the provisions of the Discipline, and publish the contributions in the Conference Minutes, hold the very first rank as workers in this field.

Brothers, dearly beloved in the Lord Jesus Christ, we call upon you to respond to the work of the General Missionary Committee, and to the call of God. We are advancing in our work in new fields that we are entering, in new victories in the old fields where Christ is being recognized, and in larger liberality in our churches. We advanced \$70,000, making \$625,000 for last year. We must advance again, so as to reach, the current year, not less than three-quarters of a million, and then hasten on to a million dollars a year!

J. M. SIMPSON, Chairman.

J. M. RICE, C. H. FOWLER, Cor. Secretaries.

Correspondence.

FROM CANADA.

MR. EDITOR: The great event of Methodism in Canada just now has been the annual meeting of the Central Board of the Missionary Society. The said board consists of the officers of the Society, six representatives from the General Conference, and two representatives from each of the Annual Conferences. The ministers and laymen are equally represented.

This year there was a new departure, by having missionary sermons preached in all the churches where the Board met, and public meetings were also held. A sermon was preached before the Society in the Metropolitan Church by the president of the General Conference, Rev. Geo. Douglas, LL. D., and it was pronounced to be one of that gentleman's very best efforts. There was also a missionary breakfast, which was attended by about three hundred persons, at which brief addresses were delivered by representatives from various portions of the mission-field. The anniversary meeting was not so numerously attended as it should have been; the Metropolitan Church being about two-thirds full. All the services were of an unusually interesting character, and it is earnestly hoped that a great impetus will thus be given to the missionary cause.

It was thought that by far the most interesting meeting of the anniversary was the mass meeting of children, which was held in the afternoon of Thanksgiving Day. The Elm Street Church, which has a seating capacity for two thousand, was packed with the little folks and their friends. All had been previously trained to sing suitable hymns. Addressed, brimful of illustrations, by returned missionaries, were delivered. A few Sunday-schools are well organized for collecting missionary money, and if all the schools in the Annual Conferences were to act in the same manner, several hundreds of dollars additional might be secured to the missionary treasury.

The business of the Central Board occupied some four days, consisting of two sessions each. Every part of the mission field was carefully reviewed. The proceedings of the year, so far as the officers and committee were concerned, were also examined, and then appropriations had to be made to all parts of the work. It was gratifying to find that there was an increase of income from Canadian sources amounting to \$8,000; but as the English grant of \$5,000 was \$5,000 which could be used for the purposes of the Society, the total receipts of which now exceed \$134,000. If the sum of \$150,000 could be reached, more adequate appropriations could be made to those who are laboring in the various sections of the mission field.

The foreign missionary districts—Japan and Bermuda—were first considered, then the Northwest and Manitoba; and then came the officers' salaries and other expenses. The secretary received \$2,200, and the assistant and accountant \$1,200 each, making in all \$4,600. It is estimated that no other missionary society is conducted so economically. There are some persons who believe that the mission work of the Methodist Church of Canada is too extensive for its means. Japan only receives \$5,000; British Columbia, \$6,000; Bermuda, \$1,000; Manitoba and the Northwest, \$16,000; the Indian and French missions, \$12,000; Newfoundland, \$7,000. After these and some miscellaneous amounts had been granted, it was found that a much larger amount would be required for the domestic missions than was at the disposal of the board, as by a resolution of the General Conference, the total amount appropriated for all purposes must not exceed the income of the past year. Hence, while the board desired to make such grants as would give each married missionary laboring on a domestic mission an income of \$700, they could not grant more than an equivalent for \$500 exclusive of house rent and claims on the Children's Fund. This amount, though much smaller than it should be, is greater than was allowed last year, so that I suppose the brethren will "thank God and take courage."

There is likely to be considerable agitation among us relative to the supply of some of our principal city appointments. You are aware that a stationing committee in each Conference stations all the ministers within its bounds. Not unfrequently the said committee feels itself in a trying position by reason of the fact that certain important places have assumed the right to select whom they deem the most suitable minister for their station; and when the minister so chosen happens to be connected with another Conference, the transfer committee has to be consulted. This committee consists of the president of the General Conference and one representative from each of the Annual Confer-

ences, and meets in May. Already some of our city appointments have begun to invite, and some are reported to have accepted said invitations. Dr. Potts, of the Metropolitan Church, Toronto, has been invited to Great St. James Street, Montreal, and the minister of the latter church, Rev. A. Johnston, B. D. M. A., has been invited to the Metropolitan, Hamilton. The invitation system is not popular with the ministers generally, as it is thought to create certain class distinctions which should not obtain among men who claim to be a band of brothers. The idea becomes prevalent that there are only a few brethren who are fit to fill city pulpits, to those who are excluded. Some brethren are thus all the while moving from one appointment to another in the same city, or from one city to another, enjoying salaries of \$2,000, while their brethren in the country have to wander to and fro, in all kinds of roads, keep horses and traveling equipments, on one-third or even one-fourth of what their city brethren receive, while they have but a tithe of the physical labor of those in the country. Do not let your readers for a moment suppose that your correspondent finds fault with the brethren who are so highly favored. Others would do just what they are doing, if they could. Only the system of invitation appears to prevent that distribution of talent which the itinerancy provides for. To promote greater equality, let there be a more frequent exchange between city stations and country circuits.

Outside of Methodist circles we have but little to report. One of the synods of the Episcopal Church was recently held, and it was resolved to organize a temperance society similar to that which is connected with the Church of England in the old country. One of the Presbyterian churches in Toronto has for years been agitated on the question of musical instruments in places of worship. A division has at length taken place, and next Sunday morning the dissenters will meet in the Temperance Hall and become organized into a separate church in which no organ or other musical instrument is ever to have a place.

Rev. E. Armstrong Telfer, of the Wesleyan Conference, England, is at present sojourning in Toronto. He is in some way incapacitated for circuit work at home, but he has preached every Sunday since his arrival in Canada, and delivered several lectures during the week. He takes amazingly in Toronto. In the pulpit he is powerful, and on the platform he is a master. I believe he intends to visit your country before he returns to England.

ONTARIO.

Nov. 30, 1881.

FROM IOWA.

Up to date we have only had a hint of snow, and the air to-day is exceedingly mild and pleasant for December. A mild winter all through, followed by an early spring, is a desideratum for the West. There has seldom been such a shortness in all the staple articles for sustaining man and beast as this year. Here in Iowa we had only one abundant crop, and that was hay. But the high waters along the river destroyed so much of that, and there is such a shortage in other things, that it is well nigh double in price what it was last year. Corn is also double its last year's price. Vegetables are double also, while fruit is four times as costly as one year ago.

All this will be felt in the financial reports of the churches this year. The wet weather in the spring, the dry weather and chills in the summer, and the river floods of autumn (the like of which was never known before) have embarrassed many a son of toil and financially swamped many more. The missionary appropriation, therefore, to Southern Illinois, is an extreme sufferer, is altogether just and appropriate. Last year, under the flush of the times, the reports for benevolent causes were considerably in advance of former years, but next year we will no more than hold our own, if indeed we do not fall back.

Of course there is really no need of falling back. There will be just as many cigars smoked, and tobacco and rum and beer used next year as last, and somehow it don't work that way in church affairs. Religion and religious people, I guess, are financially more sensitive than other persons and things, and are the first to report the approach of danger. Some time there will come a day when God shall say—such a divine baptism upon the church, as that it will retrench in everything else before in what it owes the Lord.

There is not much revival spirit manifest abroad as yet, though many pastors are reporting light accessions. I doubt if this will be a fruitful year religiously. The shooting of the President and his long-continued suffering caused the intensest excitement everywhere, which is revived and kept at white heat by the trial of the assassin. The reaction from all this will leave the public in no good condition to be wrought upon and moved to decision and action even by the divine Word. I could wish myself mistaken in this, but the future will show how it is.

There is some talk, not excitement, over Dr. Thomas. Judging from reports, you come nearer being excited over the case in the East than we in the West. In this Conference, where by far the greater part of his ministry was spent, we think the Methodist Church can do better without him than with him, and also all of his class, for that matter. I notice that Dr. (late Professor) Burns has written a letter to Dr. Thomas, which has been published, in which he declares that the "brains of the church are with you." I remember hearing of Doctor (whom nobody ever accused of being a theologian), when he was professor in the Iowa Wesleyan University, deliver a sermon to the students on Methodism. It was while the

General Conference was in session at Chicago, in 1868. (I quote from notes written the day the sermon was preached.) "He believed the General Conference then in session to be the wisest body in all the appliances of the Gospel of any that was ever assembled anywhere at any time!" Now it is probable that the General Conference has always represented, if not included, "the brains of the church," but it is not probable that it did, or ever will, endorse Dr. Thomas' sermon. Dr. Burns' letter and Prof. Burns' sermon do not breathe the same spirit. But men will change.

The Conferences of Iowa are making an effort just now to erect an episcopal parsonage in the city of Des Moines. At the State Methodist Convention last spring it was resolved that we procure a home for the bishop worth at least \$10,000. This was referred to and ratified by the several Annual Conferences, and the Sabbath before Thanksgiving was fixed upon for taking subscriptions to carry out the resolution. What the results are, has not been announced, but you can rest assured that Iowa Methodists will not have Bishop Hurst camping out, or "boarding round," or renting a home much longer.

Kosuth, Iowa, Dec. 1, 1881.

An Appeal from Kansas.

MR. EDITOR: A few days ago I prepared for publication in ZION'S HERALD an "Appeal" for aid for the preachers on the Kansas circuit, Kansas Conference. At that time I had reason to believe that the Missionary Board would grant me some little special relief, but I learn by a letter from Dr. Fowler that they have refused to do so on the grounds of having just made, at the General Missionary meeting, an appropriation for next Conference year. That appropriation, however, does not become available until after the session of our Conference, to be held March 9, 1882; consequently no provision is made for the necessities of this winter.

The following facts and figures will show you just how the matter stands. On the basis of these facts, I ask your help in whatever way your judgment may dictate. The authorized statistical report of the State of Kansas given in the Biennial Report for 1878, gives for the territory now included in twelve counties in northwestern Kansas a population of 26,268. Covering the same ground, the report of 1880 gives a population of 75,234—a net increase in two years of 48,966. These persons settled upon government land, subject to all the vicissitudes of frontier life. The harvest of 1878 was good, but the acreage was small, and the benefit of it confined to the older settlers. The 48,966 new arrivals had no part in it. Every year since 1878 has been a year of failure to a greater or less degree. Crops of all kinds were very limited in 1879. Wheat, potatoes and vegetables of all kinds were a total failure in 1880. Corn was about one-fourth of a crop. The present year, notwithstanding the promise of the early spring months, corn and all kinds of vegetables, including potatoes, are a total failure, and so also is wheat in some places; while in other parts it may amount to one-fourth of a crop upon a very small acreage sown. Very few of the settlers have ever been able to own more than a couple of cows, and very many of them have not been able to own even one. In view of the failures coming every year, hogs have been an uncertain and unprofitable investment at all times; this year a positive loss.

In 1879 Mr. Jay Gould helped the settlers to some considerable extent. The Kansas Legislature appropriated \$25,000 to aid the Kansas sufferers during the winter of 1880, which amount was largely supplemented by aid sent by generous people from the East. Much of the suffering of last year was relieved, but very much remained to be endured. In the meantime, wearied with repeated failures, their resources all exhausted, unable to live any longer on the bleak or burning prairie, the people began to leave the country. To favor the homesteaders, Congress passed an "extension law." It expired, however, Oct. 1, 1881. To hold their land "claims," the absentees had to return, and, returning, found matters worse than before. Many of the people having now held their "claims" long enough to "prove up" by paying \$1.25 per acre, resort was had to borrowing money. Eastern capitalists provided the money secured by mortgages upon the land. Offices for loaning money were opened in every county. Agents of eastern capitalists canvassed the country for the purpose of facilitating the movement. A few people borrowed money to invest in stock; a much larger number did so to obtain the means to live through the winter or to leave the country forever. An ordinary "claim" will carry from \$300 to \$500. Two hundred goes to the government, and what is left is all that the settler has for two or three years of toil, privation and suffering. Many are going West, to Colorado, California, Oregon, or to some of the Territories. Others have returned East, their prospects of owning a home of their own blasted forever.

The proportion of the population leaving the country is hard to estimate. In some of the extreme western sections, almost the entire population are leaving, in other places one-half or one-third. In one place in Norton county, within a radius of three miles, twelve out of fifteen families have gone. While the above is true of large portions of the country, the stampede is not universal. In almost every part there are some men who have not lost their faith in the country yet; they are holding on at least for another year. As far as our interests are concerned, not a single circuit has been broken up (although in places whose societies have been blotted out). Congregations are good and people are inclined to go to church, but they are absolutely unable to pay quaterage; they are not able to feed or clothe themselves. Last

Friday night I stayed with a brother, a class-leader, who has been here four summers and has succeeded as well, perhaps much better, than nine-tenths of the people. He has raised barely wheat enough to re-sow the ground and give bread to his family (wife and two boys), and corn enough to fatten one hog. The hog was sold while I was there, to provide clothing for the boys to wear to school. That family are living on bread and butter. They drink coffee made of wheat bran, and have no meat, fruit or vegetables of any kind. They cannot pay quaterage, yet they ought to have the Gospel. The pastor of that circuit has seven or eight appointments over a hundred and fifty members, and preaches to large congregations. They have paid over \$200, but can pay no more. The preacher has a family of six children, all ragged, and his family are living without meat or vegetables. One installment (\$12.50) will be due in a couple of weeks, and that \$12.50 is all that that man has to provide food, clothing and fuel for the coming winter. Yet a special appropriation is withheld by the committee because the General Committee appropriated \$5,500 to the Kansas Conference for the next Conference year, convening March 9, 1882.

I give the above as a sample. I have twenty others like it, the only difference being the size of the family. Unless we are helped from some source promptly, we must abandon the ground and fall back one hundred and fifty miles along the north line of the State. If the Missionary Committee and the Methodist Episcopal Church can afford to do so, we are content.

R. A. CARLTON.

RHODE ISLAND.

The M. E. Church of Warren is enjoying the pastorate of Rev. D. A. Jordan. The audiences are good and appreciative, and the vigorous preaching of their estimable pastor, who gives them the solid, fundamental truths of Methodist orthodoxy. The church is doing well financially, having paid up the arrears of an old-fashioned debt somewhat, and made generous provision for the future.

Rev. S. A. Barr, evangelist, is laboring with our church in Little Compton. Large audiences are in attendance, and it is hoped that the result will be a great upbuilding of believers and the conversion of a great number of sinners. The pastor, Rev. J. H. Humphrey, has labored hard to save the irreligious and thus make the Gospel effective in the community as a saving and purifying agency. In many respects this is one of our best churches, but, like too many others, is greatly in need of an old-fashioned revival that shall move the entire vicinity.

The church in Middletown has just met with a great loss in the death of one of its most valued members, Mrs. Frederick A. Smith. She was converted under the labors of Rev. Charles A. Merrill, now of the New England Conference, in 1857. She was a most estimable Christian lady, and seems to have won all hearts who came within the circle of her influence. She died very suddenly of heart disease, with scarcely a moment's warning, and with no opportunity for prayer or for a dying testimony. In her case this was not essential. During all these years she had done her praying, and her life of consistent Christian activity was the best possible witness to her fitness for the great change. Rev. J. O. Thompson, the pastor of this church, is deservedly popular.

Rev. W. T. Worth, of Fall River, preached a powerful temperance sermon in the First M. E. Church, Dec. 4. His argument was packed with the most forcible logic, and was simply unanswerable. The sermon was seasoned with a few statistics not very favorable to the license system and far from complimentary to the city officials. If all the pastors of all the Protestant churches were as pronounced in their views and bold in their utterances as Rev. Mr. Worth, it would not be long before the advocates of the license system would have to go outside of the churches for respectable sympathizers and voters to perpetuate this abomination.

The Fall River correspondent will please excuse us for stepping over the boundary of our little State.

Our Book Table.

GOLDEN GLEAMS OF THOUGHT FROM THE LEADING ORATORS, DIVINES, PHILOSOPHERS, STATESMEN AND POETS, BY REV. S. P. LIND. Chicago: Jansen, McClurg & Co. Crown 8vo, 448 pp., gilt, \$2.50. For sale in Boston by Lee & Shepard. This is a volume of prose and poetic quotations widely and well selected, largely from modern writers, English and American. It has a full index, and will be particularly appreciated by ministers and lecturers; but it is a very handy volume of reference for the general reader. It is what might be called a copy of the well-kept scrap-book of an omnivorous reader.

The National Temperance Society publishes the first volume of FIVE PORTraits of ILLUSTRIOUS ABSTAINERS, by George W. Bungay. The sketches are very good; the wood-cuts are of average success as likenesses—generally caricatures at best. They should have been on copper or steel. But the volume is very handy for reference.

Robert Carter & Brothers publish a handsome and excellent volume, of quarto form, entitled, HOSANNA OF THE CHILDREN. It is a collection of simple, Scriptural and practical sermons for young readers, by Dr. J. R. Macfarlane. Few are successful in speaking so directly and attractively to a youthful audience.

Lee & Shepard publish a fresh volume from the pen of Rev. Elijah Kellogg. It is entitled THE USHER HAND; or, James Renfrew and His Boy Helpers. The volume illustrates the divine Providence as shown in the success and development of a poor and somewhat unpropitious boy. The story is well told, and has a good moral.

TALKS ABOUT THE BIBLE, to the YOUNG FOLKS, by Rev. John G. Adams, D. D. Boston: Universal Publishing House. This neat little volume contains a series of very pleasant and instructive discourses to young people about the Bible, its Author, the reasons for believing it inspired, its human writers and the teachings of its pages. Of course we could not teach our young people from the Bible as authority, that God's love would finally conquer and save everybody, or that the only hell is the hell of sin which we have within us. We believe the Methodist minister to whom the author refers was right in preaching "to keep people out of hell," and we also believe with the Univers-

alist preacher that we should preach so as "to keep hell out of the people." Heaven and hell are with states and places. If one has no hell in his heart, he will find none in his immortal life, and vice versa. The Gospel both brings the kingdom of heaven into the heart, and prepares a mansion also for the sanctified.

J. B. Lippincott & Co. publish a new edition of SABRATH HOME READINGS, by J. W. Corns. The volume contains a body of eminently spiritual and Scriptural meditations for every Sabbath in the year. They afford excellent topics for hours at home on the Lord's Day, and also suggest profitable subjects for the social services of the Sabbath. The monthly missionary concert is not overlooked. The volume is a very suggestive and useful one.

Taintor Brothers, Merrill & Co., New York, publish, in a third quarto, SELECTIONS OF SCRIPTURE FOR PUBLIC WORSHIP, typically arranged for use. Charles Taintor, the compiler, has provided for responsive readings, and could be introduced with profit into the Sabbath-school, the social or public service. Usually our responsive reading is confined to the Psalms. There is certainly no inappropriateness in arranging for a wider selection and adapting the reading to the subject of discussion that is to follow. The arrangement seems to be well made.

THE CRUISE OF THE "GHOST," by W. L. Alden, is a capital little volume, with a somewhat forbidding title. The "Ghost" was the name of the sailing-vessel in the construction of which the little "moral pirates," of whom we have heard from the same writer, took a part. The cruise was an eventful one, but not very extended, voyage, they sailed with much delight. The little volume will greatly interest our juvenile readers.

G. W. Carleton & Co. publish PICTURES OF ARCTIC TRAVEL, by Dr. Isaac Hayes. The Doctor proposes three volumes, of which this is the first, and is devoted to Greenland. The others will be Iceland, and the Arctic Sea. This volume is devoted to his visits under the direction of Dr. Molte—the surgeon of the settlement in Greenland—to the savage, and to incidents in the snow and ice. It is a pretty published and interesting book.

In the series of Heroes of Christian History, published by A. C. Armstrong & Son, they issue a fresh Life of Thomas Cranmer, by Donald Fraser, D. D. Chiefly from the extended work of his son-in-law, Rev. Dr. Hanna, with suggestions from shorter and interesting sketches, this portable and interesting volume has been compiled. A new generation is coming forward, who do not recollect the conspicuous position held by the great Scotch Doctor, or the profound sorrow that attended his death. This volume will revive his memory, and re-impress the noble lessons it suggests.

Lee & Shepard publish a bright boy's book in the popular position Series. It is entitled, THE DOCTOR, RUSSELL CLUB; or, The Lively Boys of River-town, by B. P. Sullivan. The book is a capital one, telling the home experiences of a literary incident of a remarkable club.

To our taste, one of the most interesting, and not the least valuable of the excellent works of Dr. Alexander Macfarlane, is the somewhat miscellaneous one just published in Chicago by S. C. Griggs & Co., and for sale in Boston by Lee & Shepard. It is entitled, STORIES FROM A GOOD MAN'S HISTORY. The volume is a capital one, telling the home experiences of a literary incident of a remarkable club.

Reverend Mr. Worth, of Fall River, preached a powerful temperance sermon in the First M. E. Church, Dec. 4. His argument was packed with the most forcible logic, and was simply unanswerable. The sermon was seasoned with a few statistics not very favorable to the license system and far from complimentary to the city officials. If all the pastors of all the Protestant churches were as pronounced in their views and bold in their utterances as Rev. Mr. Worth, it would not be long before the advocates of the license system would have to go outside of the churches for respectable sympathizers and voters to perpetuate this abomination.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, DECEMBER 22, 1881.

The church becomes the temple of her ministers when, instead of regarding their sermons as instruments of spiritual education and quickening, she requires them to be mere works of rhetorical art, exciting admiration without causing men to feel guilty before God for their sins and shortcomings. The prevalence of such useless preaching preceded the decadence of the ancient church. Hence St. Jerome complained: "The simplicity and purity of the apostolic language are already lost. . . . The preacher striveth to obtain the applause of the multitude, and his discourse, adorned with the delicate arts of rhetoric, goeth forth, after the fashion of a courtesan, not to instruct the people, but to seek their favor; and like the psalter or melodious flute, to captivate the senses of the audience." Yet it should be noted that it was not the art or the rhetoric, but the motive, which made the preacher of Jerome's day a curse instead of a blessing. Had he sought to win, not the people's applause, but their service for his Master, his rhetoric and art, being sanctified by so lofty a motive, would have prompted the high ends of the Christian ministry. The Master put much telling rhetoric into His addresses, and Paul's speeches were models of rhetorical art. Yet both the Apostle and his Lord aimed at nothing but to make men wiser and better.

The conscientious believer, looking at the exceeding breadth and spirituality of God's commandments, sees in the imperfections of his obedience a reason for praying daily, "Forgive me my trespasses." He dares not sleep at night without washing in the precious fountain of his Redeemer's blood. But his repentance on account of involuntary imperfections arising out of natural infirmities of mind and body differs, as light and darkness, from that *penitent* repentance for voluntary sins habitually committed. To continually repent and to continually sin willfully and grossly, is not repentance unto life, but only to eternal death. As observed by an ancient father: "Continual repenting for gross sins which run in course repeating and sinning again, do nothing differ from them that believe not at all, save only in this, that they perceive themselves to sin. And I know not which is worse, to sin wittingly and willingly, or to sin again after repenting. It seemeth to be repentance, but indeed is not, for a man frequently to beg pardon when he frequently sinneth grossly." This is true. Such repentance is not fruitful, does not "make for righteousness," and therefore is not that "godly sorrow" which forthwith abandons the deeds over which it weeps. Every genuine penitent "brings forth fruit meet for repentance."

Exchange of pulpits is a good thing. If ministers knew how much good such an exchange does, they would practice it oftener. The *Examiner* and *Chronicle* has an excellent article on the subject. It says: "It does people good to get a view of Gospel truths from a different angle from the one at which their pastor looks at them, to have their minds shaken out of the ruts as well as his. They will listen to his sermon with unusual relish after an exchange." But some ministers do not like to exchange; they would better do it for their own and others' good. Some congregations do not like to have their ministers exchange. If they have a most excellent minister—one of the very best—it will do them good to give others an opportunity to hear him; and if they grumble at it, let them grumble on.

When Moses appeared before the court of Pharaoh as a defender of the rights of his people, the king and court of Egypt treated him with marked contempt as a sort of crack-brained, meddlesome old man. And during the forty years of wandering in the desert he was frequently the victim of misapprehension and abuse at the hands of the very people whose dearest interests it was his study to conserve and promote. He lived and died unappreciated by his own people, and no man ever knew whereabout on Mount Nebo his weary bones were laid at last; and yet that unappreciated and misjudged old man exerted a wider influence to-day over the destinies

of mankind than any human being on record.

No matter how good a man may be, or how sincerely he may pray for the advancement of Christ's kingdom, he needs to be exceedingly cautious not to exalt the outward symbols of religion above the spirit or life towards which those symbols point, and without which the symbols themselves would have neither meaning nor value.

If Jesus had not left the throne of His glory in heaven and lived and died among men as He did, what should we know to-day of God's tender love and compassion for us as sinners? It is through the incarnation and atonement of Jesus that the divine pity finds clear expression.

THE PERSISTENCE OF THE CHRIST IDEA.

Before our next paper is issued, the beautiful festival of Christmas will have come and passed. All over the world it will be recognized—from under the shadows of Fujiyama in Japan to the redeemed Sandwich Islands. In many portions of Christendom it will have only the significance, indeed, of a holiday, but it will everywhere be *Christmas*. It will be an hour for the interchange of domestic and social remembrances. It will glow under the radiant eyes of happy childhood rejoicing over the opening of morning treasures, and filling the home with the perfume of hearty young affections. The day will not, except with a portion of Christendom, be rendered sacred by worship or be filled with holy meditations upon the most wonderful and significant event that ever occurred on earth. But it will, nevertheless, draw hearts into warmer relations with each other. It will be an hour for the cessation of personal dislikes and enmities. The thousands of touching Christmas tales that will be written and read, and the never-to-be-forgotten old ones, like those of the still-remembered Dickens, will have their effect in melting stern hearts and in awakening filial affection. The last Messianic prophecy of the old dispensation will be amply fulfilled; the memory of the divine Babe on that day will turn the hearts of the fathers to the children and the hearts of the children to their fathers.

But all over Christian lands a considerable proportion of the disciples of the great Master will esteem the day as one of the most sacred of the year. They will go solemnly to the temples consecrated to His service. Indeed, they have been preparing themselves for this glad and holy day by a month of special services and by a succession of pertinent discourses. They will listen, as if for the first time, on the morning of Christmas day, to the "old, old story," ever new, of the marvelous birth in Bethlehem and the angels' song. And they will tenderly kneel at its close and partake of the communion, in bread and wine, of the Last Supper, in memory of the equally sublime but awful close of that extraordinary life. Even where the strongly anti-rationalistic branches of the Protestant Church have heretofore separated themselves from even the innocent and wholesome forms of the Roman Catholic fellowship, the day is, every year, coming to take on more of a religious guise. It is not accepted, by any means, as a true date of the Saviour's birth. Its recognition is esteemed as depending upon no authority to be respected, secular or divine; but as a day chosen by such general consent to call to remembrance the most august religious event that ever occurred upon earth, it is rapidly coming to be accepted as an occasion for devout meditation and gratitude, and appropriately to be devoted to sacred services. Where sermons and religious exercises are not held upon the day itself, if it falls between the Sabbaths, it is the quite general custom to recognize the event upon the preceding or succeeding Lord's Day. Very generally, if no other service is held, the day is made a children's religious anniversary, and large provisions in our current literature are secured to meet the annual demand for these occasions.

How significant is the character of this service! What other name that the world ever knew has thus grown upon its estimation as the generations went on? There have been great kings, great leaders of armies, great defenders in hours of national peril. These names are preserved in history, but the world holds no festivals to their memory. We recognize the birthday of our first President, but the ends of the earth do not enter into our joy. Even in such an instance we do not give gifts to our children or interchange presents among ourselves on Washington's anniversary. Why should we on the twenty-fifth of December? Christ was not a king upon an earthly throne. He did not

lead an army. His wisdom and power were not devoted to the salvation of His land from the oppressive government that held it in restless submission during His life. He was of the humblest of the people. He won no public recognition while He lived, and in His young manhood He was accorded a violent death, under a false accusation of crime, at the hands of the rulers of His people.

Hence comes the persistent force of His name? Why have the nations placed it upon their escutcheons? How comes it that the banner of one of the strongest and proudest nations of the earth is the crimson cross? How does it occur that the bitter attacks of His foes from His birth until to-day have been fruitless, and that, in spite of all opposition, the hypocrisy and folly of false friends, even of the superstitious and errors that have gathered around His worship in the eighteen hundred years that have passed, in the coming Christmas thousands more than ever before, and more tenderly, will remember with grateful emotions His birth and His divine words? The elegant and massive churches reared nearly a thousand years ago to His praise and for His worship show marks of age, and some of them are, indeed, only as monuments in a cemetery; but tens of thousands of fresh sanctuaries dedicated to the same name are constantly rising all over the earth, and Christ's name is as fresh on the world's peacock of tongues, as when the representatives of three continents heard it announced by the Spirit-touched lips of Peter in Jerusalem.

How significant the religious instinct that prompts, without any revealed direction, the gifts to childhood at this date! Why should the birth of this Babe bring bounties to childhood everywhere? Why is Christmas the hour of reconciliation, of the return and pardon of the home prodigal, of the gifts of affection to the whole family circle? It is because at life's beginning, life's Saviour entered into the human state. It is because, and in memory, of the event, that before the glancing eyes of the unworried Babe, the treasures of the East were opened and proffered with glad adoration. It is because peace on earth was sung above His manger-cradle and from it good-will sprang up among men. It was the birth of the Christ—the Son of Man and the Son of God—the sympathetic High Priest of childhood and manhood. Hail, then, to the glad morn! Let the day break upon us with songs and shouts in our homes, and find us upon our knees in humble adoration and gratitude.

THE SOUTH AMERICAN SITUATION.

The visit of our Bishop Harris to various points of South America, at the present hour, in the religious interests of our own church, and the troubles between Chili and Peru, in which our diplomatic representatives have quite rashly become involved, are calling the attention of both Church and State to the wide field there open to our enterprise and energy.

In the first place, our cheeks tingle at the thought that our messengers of both Church and State find no direct communication with those points from our shores, and that to reach the eastern coast, one needs to cross the Atlantic and take British, German or Portuguese steamers to get to Rio Janeiro and other prominent points on that coast. Bishop Foster thus crossed the Atlantic twice, some years ago, in order to make an official visit to our South American missions, and Bishop Harris is not doing the same thing now simply because he desires to visit points in central and western South America before going to other localities. And even in doing this he creeps along by one line and then another, and thus virtually picks his way along, in slow discomfort in many instances, simply because our shipping interests have been so shamefully neglected in these waters, while other and more distant nations are reaping all the profit and advantage of a direct trade and intercourse.

This easy access to these lands has caused, in some instances, a very large immigration from other countries, and in nearly all the business ports are found many English, German and French merchants carrying on nearly all the trade. But the South American nationalities seem to have but little love for these men from European lands, and are quite as much inclined as we to practice the Monroe doctrine towards them, while they virtually sue for our favor and protection. The renewed troubles between Chili and Peru are largely caused by the rivalry between the two nationalities to obtain our favor and protection, while we are wisely inclined to remain neutral and limit our influence to counseling forbear-

ance and moderation on the part of the victors toward the conquered.

But the very fact that these various nationalities of the South American States are now inclined to look towards us, opens their doors and their hearts to our reasonable approaches, and makes it easy for our missionaries and our merchants to go in and do a great work in those countries that are now so backward in gospel and commercial privileges. It is a patriotic duty in our government, then, to see that some measures be taken to support a line of steamers from New York, or Boston, direct to South American ports; and the recent complaint of Secretary Blaine that he was forced to send his special messengers to South America *via* England, notwithstanding the great necessity of haste, may open the eyes of our statesmen to the humiliation of our present situation in this regard. It would be comparatively easy to subsidize a line of steamers by paying handsomely for postal service, or letting them into our ports as American vessels free of duty.

But while our statesmen are haggling about these small things, other nations are stepping in by emigration and competing for the prize. In central and southern Brazil, for instance, great efforts have been made to attract German emigration, and there are now in Brazil about 200,000 Germans scattered about in certain provinces. In some instances these are so compactly situated that they have virtually a new Germany, where they retain their language, their customs, and their religion; and quite recently in some of these provinces, as that of Rio Grande do Sul, they have political rights and the privilege of representation in Parliament.

And still the Germans are not much inclined to go there, for reasons that are not quite patent, except the main one that the Saxon race can never comfortably bear the rule of the Latins; for the ruling Brazilians are Portuguese, and have always cultivated a Latin spirit in politics, and Catholicism in the church. Even now the German government is doing all it can to encourage emigration to Brazil, in the hope of there retaining the German element in the form of colonies that is now utterly lost to them in this country. But the very Germans that are now in South America write to their friends just the words recently uttered by a member on the floor of the German Parliament: "The Germans prefer the United States over all other countries because there find those privileges that their own and all other nations deny them." A little more energy on our part will therefore open to us a great field in those countries for our missionaries and our merchants, for the harvest is virtually waiting for the reapers.

Boston Wesleyan Association.

The annual meetings of the Wesleyan Association are always (or at least have been in later years) occasions of much social interest. Such an annual era was reached on Wednesday, the 15th. Quite a full board met in the Committee Room, with the guests of the Association sent as delegates from the six New England Conferences, and with the always welcome presence of our resident bishop, Randolph S. Foster, LL. D. The walls of the Committee Room and of the adjoining Hall have been newly frescoed of late. The latter has also received a new floor, been provided with new and elegant chandeliers, and is more comfortable and adjustable seats—making the suite of rooms as attractive halls as can be found in the city. The officers of the Association, under whose supervision the improvements have been made, are to be congratulated upon these and other noticeable additions all over their handsome and substantial building.

The annual meeting was called to order by Mr. Franklin Rand, president of the Association during the past year, and prayer was offered by Bishop Foster. The full records showing the business of the year were then read, for the information of the visiting guests. The reports of the treasurer of the board and of the agent of Zion's Herald, which were submitted in detail, showed a very prosperous year and a considerable sum paid towards the reduction of the debt upon their valuable estate. The visitors were impressed, as often before, with the carefulness and vigor with which the business of the corporation is managed, with the generous contribution of time and labor on the part of its members, the assumption of large pecuniary responsibilities without material compensation, simply for the benefit of the church of their choice, and the far-reaching plans for her charities. During the fifty-eight years that the paper has been published, there were many periods in the early portion of its history when the members of its voluntary publishing association were obliged to contribute from their personal resources to its support, and often assumed obligations equal to the value of all their personal property. When this present noble edifice was erected—which in many ways has already been of inestimable service to the church—the brethren of the Wesleyan Association were called upon to strengthen its securities for the money required in its construction by their personal obla-

tions, and to bear this burden through a period of great financial embarrassment in the land. It is not easy to estimate the obligation the New England M. E. Church owes to these devoted members of her communion for their cheerfully-proffered but invaluable services. At no very distant period she may have certain quite significant annual reminders of the substantial value of their well-conceived and executed business arrangements.

The following named brethren were appointed to fill the various offices of the Association for the ensuing year:—President—ALDEN SPEARE. Vice President—PLINY NICKERSON. Secretary—JOHN G. CARV. Treasurer—JAMES P. MAGEE. Auditor—EDWARD H. DUNN.

Directors—CHARLES WOODBURY, JACOB SLEEPER, CHARLES W. TIERCE, EDWIN M. FOWLE.

Mr. Silas Peirce, of Bromfield Street Church, was elected to fill the vacancy occasioned by the death of Thomas Page Richardson. The routine business was pleasantly relieved by an exchange of rooms for the larger hall, where a beautiful table, with no more dangerous stimulants than tea and coffee, created the best of social feeling and fortified speakers and hearers for the feast of reason that followed. President Rand quite happily introduced the speaking of the evening and secured excellent responses from Bishop Foster, the venerable Elihu Scott of New Hampshire, Rev. Richard Morgan, the able secretary of the Vermont Conference, Rev. W. S. Jones of the Maine Conference, Rev. J. W. Willett of the N. E. Southern, Dr. David H. Ela of the New England, and Rev. J. W. Day of the East Maine. These brethren showed their lively appreciation of the value of the services and work of the Association, referred in kindly terms to the paper, and made such criticisms as had been suggested to their own minds or had been offered by others in the districts which they represented. The managers of the paper always listen with much interest to these remarks, aiding them in meeting as far as practicable the necessities of the great field they seek to cultivate.

Hon. Jacob Sleeper, who is the only surviving member of the original body of brethren who constituted the Association, was called out and made an interesting address, referring to the early efforts put forth for the establishment of a Methodist New England paper, and the interest which its first issues excited. Mr. James Magee, treasurer of the Board, and Mr. A. S. Weed, agent of Zion's Herald, also took part in the forensic exercises of the occasion.

BRIEF MENTION.

—Rev. Brother Harrison, the evangelist, is about to commence labors in Tilton, Ohio, for two weeks, and then goes to St. Paul, Cincinnati, Ohio, for the winter.

—The National Temperance Society publishes a very neat series of paper-covered books, entitled the "Fife and Drum Series." They contain, each, one or more good temperance tales. The numbers are ten cents apiece.

—W. H. Wilde & Co., of Bromfield Street, publish a very neat little Sunday-school Quarterly, giving illustrated International Lessons, by Miss Jenny B. Merrill. Miss Merrill has a wide reputation as a successful Sunday-school instructor of the youngest classes.

—Do not forget the circulation of the "Manual of the Church," containing the reports, incidents and items of our various charities. A valuable and interesting quarterly, only fifty cents a year.

—The most effectual counsel for the prosecution in the painful trial now drawing to a close in Washington, is the criminal himself. He is more successful than witnesses or experts in proving both his fearful depravity and his moral responsibility.

—The *Song Periodical* is a very spirited monthly music periodical published by S. W. Strach, Chicago. The December number has a full table of musical miscellany and nine pages of instrumental and vocal music.

—Thus far Congress has done nothing but present bills. These are largely personal, of little public interest, and they pour in upon the two Houses in a mighty deluge. Their numbers, happily, will be no inconsiderable barrier to their consideration. They will, most of them, die, with few mourners, in the committees.

—We notice that the Chinese persecution begins afresh in Congress with the opening of the session. It is so long before another election that that body can easily afford to be just, first and foremost, to this unfeeling and industrious race. There is no immigration and business Chinese that needs consideration.

—An excellent tract upon "Alcoholic Stimulants as Menaces," has been printed, containing the paper of Dr. R. Greene, read before a medical society in Boston, last June. It is a very timely and able criticism upon the course of some physicians in the free use of stimulants with their patients, showing the serious peril occurring and the consequences that often follow.

—Mr. Lorenzo D. Grosvenor has taken pains to collect and publish, in a handy circular, the times of holding temperance services in various parts of the city during the evenings all through the week, and the places where these gatherings occur. "Father Kemp," 1090 Washington Street, supplies copies of it.

—If, instead of persecuting the Chinese, our representatives in Washington would calmly and earnestly consider the Mormon question and devise some effectual measures to put a stop to the foul crime of open and public polygamy, they would accomplish a thousandfold more for the honor of the country and for its substantial well-being.

—The nomination of ex-Senator Frelinghuysen as Secretary of State, and of Hon. Benjamin H. Brewster, an able and accomplished lawyer of Pennsylvania, as Attorney General, meets with the general approbation of the press and of intelligent citizens. Thus far the new President fully justifies the confidence awakened by his early acts.

—The Sabbath Alliance of Scotland offers a prize of \$250 for the best essay on the Sabbath, involving its perpetual obligation; its principle, the seventh part of time devoted to the service of God; that it was to continue after the death of Christ in the New Testament economy; and the danger arising from modern public violations of the Sabbath law. Essays are to be sent to James Brown C. A., 26 George Street, Edinburgh, before March 31, 1882.

—The report of the twenty-third and twenty-fourth years of the New York Sabbath Committee is an interesting and suggestive document. It shows both how much need there is still for vigorous effort to save our land from the curse of a European Sabbath, and how much successful effort has been put forth. Dr. W. W. Atterbury, Bible House, New York, is the able secretary of the Sabbath Committee.

—The Catalogue of Yale College for 1881-2 is a substantial document of over one hundred pages, showing the prosperous condition of this venerable institution, its various schools, its rules and regulations. It has enrolled in the college 97 students, in medicine 21, in law 61, in the arts 601 undergraduates, 44 resident graduates, 185 in the scientific school, and 50 in fine arts. There are in all 1,042 enrolled, 21 being twice recorded in different schools.

—A very handy and useful volume is "Who Wrote It?" by William A. and Charles G. Wheeler, published by Lee & Shepard. It gives, in an alphabetic arrangement, the authorship of books, noted poems, essays, sermons and expressions. It is an invaluable little *de mecum* for the writer's desk, and an editor knows especially how to prize it.

—We learn, as we go to press, that the Boston Wesleyan Club is to have an alumni reunion on Wednesday evening, Dec. 28. Particulars will be given hereafter. It is expected that it will be largely attended and be a grand affair. We mention the date now, so that all the children of our beautiful and vigorous Alma Mater may make their arrangements to be present, and have no other engagement on that date.

—Colonel Strachan reported twenty of his men of the 9th Regiment who were found guilty of what he esteemed "trifling acts of misconduct at Richmond," but he thought the grosser acts were not proved. Gov. Long ordered the summary discharge of the offenders, and forbade the public parading of the regiment until after the spring drills—which was the proper thing to be done.

—The Southern Methodist Publishing House, Nashville, Tenn., issues, in a small neat tract, "A Few Plain Words on Baptism." The dialogue (for such it is) is by Rev. J. C. Simmons. It is an argument *ad hominem*, in plain, forcible language, such as the average reader best enjoys. It seeks to show that the word translated "baptize" does not always, or necessarily, in the New Testament mean to immerse, and that infant baptism is Scriptural.

—The aids for the study of St. Mark's Gospel during the coming year are multiplying on every hand. L. K. Fink & Co. publish a new Commentary, by Rev. D. C. Hughes, who has heretofore prepared the S. S. Lessons for the *Homiletic Monthly*. The volume presents a thorough analysis of each lesson, with full expository, descriptive and homiletical notes. It promises to be very serviceable for teachers in their preparation of lessons for the next year.

—We have received the annual circular of the prosperous Conference Seminary at Bucksport, Me. It is a very neatly-executed pamphlet, giving all necessary information about terms, studies, prizes, and everything upon which a parent or student would seek information. Rev. Morris W. Prince is now at the head of the institution, with a full faculty of accomplished teachers. The new principal is immensely popular, and is already largely increasing the attendance upon the seminary. Send him for a copy of his circular.

—We are much pleased with the number we have examined (No. 2) of the *Wyoming Literary Monthly*. It is intended to be a higher common organ for our universities and colleges; to supply a needed aid in home and mutual classes in history, and to present a body of fresh and pointed quotations from current literature. The work seems to be well-edited, and will doubtless win its way to a supporting patronage. Address the *Wyoming Monthly*, 402 Main St., Buffalo, N. Y.

—The *Advocate of Bible Holiness* is to be published, after Jan. 1, 1882, in Boston, in Room 14, Wesleyan Building. It is no longer controlled by the Association at Philadelphia, but it is to be edited and issued by its proprietors, Rev. Wm. McDonald and Rev. Joshua Gill. It is to be considerably enlarged, and its price decreased. It will be one of the cheapest and best of the special periodicals upon this precious doctrine of holy living and living.

—Dr. Ela closes very gracefully his relation to the *District Methodist* which he has sent out quarterly during his presiding elder term upon Springfield district. It has been a very spirited little sheet—a useful organ of communication with the ministers and membership of his diocese. It has kept in lively remembrance the duties and privileges of Methodists, and been like the sound of a trumpet in inspiring to labor and loyalty. The elder closes his term with the coming three months, having won an enviable reputation in his responsible and delicate office.

—Rev. Geo. Whitaker, in connection with a member of his church, Mr. G. H. Loomis, who has a powerful stereoscopic with a large number of slides, chiefly copies of Dore's well-known Biblical pictures, will give lectures upon the series of International Lessons of the coming year and upon the scenes embodied in these of 1881. These lectures and illustrations have been very favorably received by Sabbath-schools and churches. The terms are liberal. Address G. H. Loomis, 108 Thorndike St., East Cambridge.

—The death of the only daughter of H. Merrill Smith, esq., Provincetown, Mass.—an accomplished young lady, who had recently graduated from the high school as the valedictorian of her class—awakened profound sorrow and sympathy for the family throughout the town. She had already established a character for devotion and Christian activity in the church, and was universally esteemed by all who knew her. So the ripe and the beautiful are taken to heaven, making earth lonely but immortal all the richer!

—The women of the land have formed an association, whose headquarters is in Philadelphia, with Miss Mary L. Bonney for president, Mrs. A. S. Quinton, secretary, Mrs. Rev. Dr. George Dana Boardman, treasurer, and ladies from eight branches of the Christian Church as a central committee, called the Indian Treaty-keeping and Protective Association. The object of the society is to awaken a Christian public sentiment which shall move the government to just dealing with the Indian tribes among us. They are now circulating blank petitions to the government to this end, which clergymen are earnestly desired to sign, and secure, also, the names of their people. We trust an immense list will be rolled up and forwarded to the secretary. Copies of the petition and a tract contain-

ing the organization and objects of the association will be sent to any one requesting this of the secretary.

—The Congregational Publishing Society issues for Sunday-school teachers and scholars the *Pilgrim Quarterly*, edited by Rev. R. R. Mercey. The first quarter is out. It discusses clearly and with sufficient fullness the International Lessons for the first three months of the coming year, and provides suggestive questions. It also has a Bible Dictionary for the lessons, and appropriate hymns and music. They also publish *Pilgrim Lesson Papers* and *Little Pilgrim Lesson Papers*; the latter prepared by Mrs. W. F. Crafts. All these aids and appliances for the interpretation of Mark seen wrought out with much skill, and will render the Scripture study of the coming year, we hope, a constant delight.

—Mr. James Vial's chief competitor in the issue of an annual *Floral Guide* is Mr. Vick himself. He has his own remarkably tasteful issues in previous years to surpass. He has certainly accomplished this the present year. His *Floral Guide* for 1882 is a gem of art. It makes an octavo pamphlet of 126 pages, with elegant covers. Several full-page chromos of floral bouquets are given; and illustrations of all the best standard of seeds, garden and field, of flowers and bulbs, with the latest novelties, and careful instructions as to soil and culture, are added. It is quite a holiday gift in itself. Send your address and ten cents to James Vick, Rochester, N. Y., and he will forward you a copy.

—Capt. Tracy, who has heretofore been in charge of a Sailors' Home in this city, in co-operation with the American Seamen's Friend Society, is seeking to secure an act of Congress to abolish the custom of giving advance wages, in form of a note paid after the ship sails, to sailors. This course places the sailor in the hands of sailor boarding-house keepers and stop dealers—a bondage from which he, with difficulty, delivers himself. On every return to port his wages are swindled up, and he is kept soaked in rum until, with his next voyage mortgaged to his landlady, he sails again. Several times, by public meetings and combined efforts of owners, this custom has been attempted to be broken up. But the sailor landlards have thus far conquered, and fattened upon the spoils of their terribly enslaved customers. We wish Capt. Tracy an early success. He has had much experience with the sailor on sea and land. It will be his best work if he secures his present object.

—Senator Blair obtained, last week, unanimous consent to introduce, in the Senate of the United States, an important educational bill. It proposes to distribute one hundred and twenty millions of dollars, during ten years, commencing with fifteen millions and decreasing one million each year; the distribution among the States to be in proportion to the statistics of illiteracy. Its object is to aid in securing the benefit of common-school education to all the children of the land. It does not propose a national system, but to make the distribution through State agencies. The bill seems to be well aimed, and has in it the germ of a very important movement. We trust it will commend itself to the careful consideration of Congress. It promises infinitely better results than the great proportion of the money distributed for internal improvements in unknown creeks, and rivers with bare channels in summers. It is one of the most pressing national necessities of the hour, and we meet this immense problem of illiterate suffrage.

—The late Bishop E. O. Haven, when he fell, chose for the final resting place of his ashes, "The Mission Cemetery"—a beautiful burying-place overlooking the city of Salem, Oregon. His remains became a precious trust as well as deposit with the Oregon Conference. The brethren there properly thought that a suitable monument should be erected over his body, and that the other Conferences, especially those where his life labors had been bestowed, would be glad to share with them in the privilege of this honoring an eminent minister of Christ and a brother beloved. They estimate the entire cost of such a shaft as would be worthy of the object at \$2,500. A committee of three—Revs. E. P. Tower, G. W. Izer and J. N. Denison—was appointed to appeal to the church to make its willing contributions for this purpose. Money can be sent to Rev. N. J. Van Hook, secretary, treasurer of the fund. The amounts will be acknowledged in the church papers. New England certainly will wish to be represented in this memorial tribute.

—A very encouraging new temperance movement has been organized and is now in successful experiment in Boston. It is a Social Union Club, and is composed of gentlemen and ladies elected by ballot to its membership. Already about an hundred have been enrolled. Monthly meetings are held, at which a substantial dinner is provided, and all speeches are secured from members or invited guests to the table. All the members hold the same political opinions, neither are they all unanimous as to modes of action; but a broad common ground of hearty sympathy is found, and a generous liberality in the acceptance of opinions is developed. The social element tends powerfully to unite and harmonize the sincere friends of the great temperance reform. Two successful meetings have been held; the last one in Wesleyan Hall on the 16th. One hundred and thirty members and guests were present. Hon. E. S. Toley presided. After a liberal space had been given to the material provisions and to social interchange, capital addresses were made by the president, Gov. Bell of New Hampshire, Hon. R. R. Bishop, president of the Massachusetts Senate, Dr. C. A. Harvey, of Howard University, Washington, D. C., Dr. Ellis, Rev. Mr. Mackay, Senator Jencks, Mr. Faxon, Mrs. Perkins and others. The occasion was quite an enthusiastic one, and we doubt not this social movement will bring a strong reinforcement to the cause in this vicinity.

—It brings up many painful and thrilling memories to receive the stout volume, published by subscription, containing an account of the "Life and Times of Frederick Douglass." It is an autobiography with a graceful introduction, written by our esteemed citizen, Mr. George L. Ruffin. How many times this volume has been read by these incidents of his slave life, of his escape, of his early experiences as an abolition lecturer at the North, have been listened to with unabated interest by crowded audiences! His portrait shows him as he is now—a venerable man, with frosted locks. We recollect him well in his prime and his remarkable forensic power. The volume is an octavo of over 500 pages. There is a peculiar fascination about these autobiographical incidents of a condition and period, thank God! never to return. It is hard even at this early day in the era of freedom to realize the actual condition of the colored man in our land only two decades ago. No one was more conspicuous or a better representative of his race than Mr. Douglass. His life is a romance, more strange than fiction. It end, which clergymen are earnestly desired to sign, and secure, also, the names of their people. We trust an immense list will be rolled up and forwarded to the secretary. Copies of the petition and a tract contain-

The Family.

CHRISTMAS CAROL.

BY EREN E. REXFORD.

O hark! a grand, sweet anthem
Adown the ages rings,
Sung by the herald angels
Of Christ, the King of kings;
Of Christ, born in a manger,
Where wise men came, to lay
Their gifts of loving homage
On that first Christmas day.
Repeat the song of gladness,
Sung at the Saviour's birth—
Good-will to men forever,
And peace be on the earth!

The song grows gladder, grander,
As ages pass away;
Our hearts become a manger
On every Christmas day;
And in them Christ, our Saviour,
Finds resting-place, and we
Before the King in homage
Bow down and bend the knee.
Repeat the song of gladness,
Sung at the Saviour's birth—
Good-will to men forever,
And peace be on the earth!

Ring on, O grand old anthem,
Sung on Judea's plain,
With your celestial echoes
Until in adoration
Before the Saviour's feet
Mankind hush down to offer
An homage deep and sweet.
Repeat the song of gladness,
Sung at the Saviour's birth—
Good-will to men forever,
And peace be on the earth!

JOHN MORGAN'S CHRISTMAS.

BY ELLA C. G. PAGE.

Pretty Louise Morgan washed the supper dishes with a very solemn face, and a tear or two splashed down into the water pan before she stood.

As for her brother John, he lay on the rug before the fire in sullen gloom.

"I say, mother, it's a shame!" he broke forth excitedly. "Here's Christmas coming, and every fellow in school excepting myself has skates, and there's not one of them works half as hard as I do. I did ask father to buy a pair for Christmas, and he scolded an hour, saying 'he never had any skates; if I worked as he did at my age, I wouldn't find any time to be fooling round on the ice!' And Lu too! Here she works like a slave, and wears Aunt Louisa's old duds, and never goes anywhere but to meeting and funerals. It's a shame! I'll run away, see if I don't!" and he rolled over with his face on the rug.

The little invalid mother on the lounge sighed. "I know it is hard, children," she said feebly, "but your father works hard, and he hates to spend his money."

"But, mother," said Louise with a sudden frown of her dish-cloth, "John has earned enough to pay for his skates, and more too, this summer, doing errands, and father took it to pay for getting his boots mended. And if he had any eyes, he could see that my best cloak is only fit for mat-rags. Mother, he does see, but he won't care." And she wrung her dish-cloth, hung it up, and turned her back on top of the shelf. "Now I want to study, but if he comes, he'll tell me I'd better darn his stockings. Mother, may I go away to work?"

"Louise!" exclaimed her mother, "what should I do?"

"Aunt Louisa would be glad to come for her board; she is just as mean as father, and they could run this place on nothing and live on the pieces." And she laughed a satirical, nervous laugh.

"If I stay here," she added, "I shall end by hating father and marrying Dick Wallace."

"Don't talk so, Lu," broke in John; "if that drunken rascal dares to speak to you, I'll thrash him! You must stay and look after mother and me. A year of father and Aunt Louisa would kill us both. Oh dear, where he comes! I wish my father cared a snap for a fellow!" and, rising, he went out as his father entered.

Mr. Morgan sat down in unvoiced silence. Louise took a stocking and sat listlessly darning, and her mother lay with closed eyes, thinking of the words of her children.

John Morgan, senior, was a good man, but oh, so close! Born of a hardy race, he had worked early and late. The only weakness he had ever indulged in was marrying delicate little Annie Leslie. Louise, his smart, grim sister, had prophesied that he would repent, and told him he would find his wife a help-eat instead of a help-meet. Indeed, she took great satisfaction when her sister-in-law sank into a confirmed invalid. To be sure, she had postponed that event until Louise was old enough to take the helm, but none the less Aunt Louisa grew in spirit and say to a circle of sympathizing friends, "she had told John that Ann wasn't cut out for a farmer's wife, but, man-like, he would have his way—and now see!"

And Miss Susannah Boggs, who had, as rumor said, cast a favorable eye on John Morgan in his youth, spitefully observed "that men were fools any way."

John Morgan loved his wife and children, but he had never told the latter, at least of that fact. Yet he was proud of the beauty and good scholarship of Louise and the smart, keen talents of John; and when he overheard (as he did) the greater part of the above recorded conversation from the outer porch, he felt troubled and almost agitated. Was he such a tyrant that even the gentle Louise wanted to leave home? Perhaps he had been too hard with the children. He would ask Annie, for the little frail woman had a way of getting at the root of matters; and if she said so, it was true.

So, after Louise had retired, he broke the silence by abruptly saying, "Annie, have I been hard on the children?" She hesitated a moment, then, with a

half-frightened glance, said slowly, "Yes, John, I'm afraid you have." His head sunk on his breast. After a moment she rose and stood by his chair. "John," said she, softly, "I know you love your children, but you are too busy to tell them so as often as I do, and they see the difference." He sat silent, and she went on: "Suppose you praise John a little? We don't want to lose him as Dick Wallace's brother was lost."

The farmer rose. "It is late, Annie, and I've got to go to town to-morrow. What are you doing so late at night? You'll be sick to-morrow," and he pointed to the delicate edging in his wife's hand.

"Only a little knit-edging for Louise—a Christmas present. She's a good girl, and ought to have something." And like a wise general she said no more.

But long after she was asleep, John Morgan lay thinking, and the effect of that night's vigil influenced his whole life.

He went to town next day, and returned late with several bundles which he took to his room. After a few moments he came out, followed by his wife with tearful eyes.

Louise, after a keen look, muttered, "Some of father's cross speeches; any one that would hurt her feelings is a brute, if he is my father." But mother sang over her knitting, and Louise paused to hear the sweet, low voice syllable—

"How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word."

Christmas day came clear and cold. Johnny Morgan, rising at his father's call, stumbled sleepily down the stairs, and took up his boots that stood by the stove. "What on earth!" he said, as he tried to force his foot into the first one. "Mother! Louise! See what is in my boots! Who got these skates? Are they mine? Did you buy them, mother?"

"No, I did," broke in his father, half sheepishly; "you've been a pretty good boy lately. Now hurry up and do the chores, and you may try them; but don't break your neck, for I never can husk all that corn alone. What? Are you so sorry to get 'em that it makes you cry?"

"Thank you, father," said John, lifting a face about equally divided between smiles and tears. "I'll husk till midnight all winter to pay for these."

"And look here, John," said his father, "don't run away just yet. You're all the boy I've got, and I'm growing old." And he started for the barn in a somewhat of a hurry.

"There, I've made a fool of myself," muttered he, as he went down the frosty path to the barn, which he entered and began to shovel vigorously.

Just as he had finished his task, the door flew open, and Louise appeared on the threshold.

"O father!" she began, "look and see what I found in my room! Mother said you bought it for me. It is the handsomest cloak I ever saw in my life. Don't I look nicely?" And John Morgan, looking, saw in the doorway, lit by the first rays of the rising sun, a lovely vision with its hazel eyes all aglow and with soft rosy lips and cheeks. For a moment he could only look at the face, without giving any attention to the handsome cloak.

"You look now," said he at last, "just as your mother did the first time I ever saw her; and I hope you'll be just as good a woman as she is, Louise."

And as he passed by her on his way to the house, he stooped, and for the first time for years kissed his daughter.

Things moved in a different channel after that at Farmer Morgan's house. In after years he often said, "Those skates I bought for John were the best investment I ever made in my life." From that day the boy worked with a will, and his father was not sparing of praise either; and Louise, in a new cloak and a hat that came somewhat mysteriously at New Year's, looked so bewitchingly lovely that the new young doctor found out he wanted her to reside over the new house he was thinking of building. But Louise would not leave her mother, and it ended by a new house being built close to Mr. Morgan's old one; and mother, father, John, Louise and the doctor all settled down to life together.

Aunt Louisa says dolefully, "I never did see such works. Brother John's property won't last long. Such cuttings on Susannah Boggs! Why, they had a Christmas tree last week over there. I went over just to see, you know, and Louise actually sat down on her father's lap and tied on a necktie she had made him, and he looked as pleased as could be! Well, in my home things went differently."

But John Morgan does not sigh for the old times, having found a more excellent way.

GOOD THINGS.

"Behold, I bring you good tidings of great joy, which shall be to all people."
"Good tidings!" Wake, O men, and hear what blessing to the world draws near.
The messengers of love,
Sent from their home above,
A glimpse of heaven's glory bring,
While to their golden harp they sing—
"Good tidings!"

"Great joy!" The sorrowing sons of earth,
Who sat in darkness from their birth,
Shall see this radiant light
Pierce through their gloomy night,
And shall rejoice that angels here
The heavenly message to earth's shore—
"Great joy!"

"To all!" To all of every land
This message bring the angel band.
Not the loved Jew alone,
But all—yes, every one
Shall hear this news, shall share this joy,
Shall have this gift without alloy—
"All!"

"A Saviour!" Yea, from all their sin
His people shall be saved, and win
Peace for His servants true—
His peace, forever new.
Give us Thy peace, O Christ, our King,
That we for aye with angels sing—
"Our Saviour!"

—Churchman.

"Fear not; for behold, I bring you good tidings of great joy. . . Unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

KATIE'S DOLL.

A Christmas Story.

BY MRS. REV. O. W. SCOTT.

Mrs. Bristol—Rev. Mr. Bristol's wife, of Incogville—was shopping in the city. She had planned the excursion for weeks, and studied the long list of necessary articles with an eye and brain trained to solve financial problems. She had even applied to her husband for aid in determining whether it would be best to buy Harry's suit "ready-made," or get the cloth and make it herself. "It will be a great deal of work, but there will be the pieces left for patches," she remarked. "Yes," said Mr. Bristol, sticking his pen behind his ear, and struggling to lay hold of her argument; "but why not get those with copper toes? I'm told they last a long time, and hardly ever need patching."

With a gentle sigh Mrs. Bristol had left the study, while the good minister resumed his writing, glad that, if he must be interrupted, he had been able to relieve his wife's perplexity. Then Mrs. Bristol sat down with Marion, her clear-eyed oldest daughter, and together they had considered the list item by item, from "handkerchiefs for Mr. B." down to "shoes for the baby."

"Why are we like the missionary committee, mother?" asked Marion. "Why, I don't know, I'm sure," said her mother.

"Because we are obliged to 'cut down the appropriations,'" laughed Marion.

But there was one item that had remained unchanged from first to last. It was, "a doll for Katie." Of course Mrs. Bristol was to purchase Christmas presents in the city, and Marion had said more than once—

"I'd rather go without a new dress than to have you fall to buy Katie a doll. She does love a doll so! And mother, don't get one of those sawdust affairs; get one that will last, big and handsome, if you have to pay three dollars for it!"

"Why, Marion Bristol!" her mother had replied. "Can you imagine me spending that amount for a doll?"

But now that she was in the city, and had bought everything else, presents and all, at what seemed to her marvelous prices, she took occasion to examine her purse; and finding more money than she expected, she said to herself: "Now I'll try to find a doll that will please Marion as well as Katie."

She soon found a store just brimful of Christmas toys, and, selecting a pleasant-faced lady clerk, made known her desire.

"A nice durable doll," repeated the clerk; saying to herself she took box after box from the shelves: "She's from the country, and has been shopping all day. How tired she looks!"

Meanwhile, dolls of all sizes and degrees of beauty were displayed: Dolls that could open and shut their eyes, and dolls that could say "mamma," dolls that were "stiff as a stake," and dolls that could freely bend their joints. At length the pleasant young lady said: "We have one left of an extra lot that I'm sure would suit you, if—if it is not too expensive, and she brought forward the doll that Mrs. Bristol recognized at once as Marion's ideal. The face was beautiful, the hair was real, and the body was exquisitely fashioned of the best material. This was the one advantage it had over its more delicate sisters.

"We have been selling them at \$2.50, and they are very low at that," said the clerk; and then, with a keen glance and a friendly smile, added, "You are a minister's wife, aren't you?"

"Why, yes, I am, but—" "Wait a moment, please," and the clerk went to the further end of the room, from which she soon returned with a smiling face. "Mr. Green says as it's the last one, you may have it for \$2.25. Pardon me for asking you for questions, but you had just such a look on your face as I have seen on my mother's many a time, for I'm a minister's daughter; so I was bound you should have just the lowest figures possible. Do you like it, and will you take it?"

"Why, yes, your dear child," said Mrs. Bristol, touched deeply at finding sympathy so unexpectedly.

So, with other pleasant words and kind inquiries, the doll was made into a package, its price paid, and Mrs. Bristol passed out of the store. She had her very largest package sent to the depot, but still there were five or six of small size that she was to carry, and she had marked them carefully, so that those designed for Christmas could be selected from the sharp eyes and nimble fingers of her little flock.

"There's an hour more before car time, and I will call on Mrs. Lansing," she said to herself. After some little difficulty she found, on a street near by, the tenement where her friend—a minister's widow—lived, and was soon directed to her room on the third floor. A pretty young girl answered her knock. Noting her look of surprise, she said:—

"Ah, Bertha, you do not recognize me. You are a little girl when I visited your mother. Can you recollect when your father was stationed at Saxtonville?"

"Oh, yes, indeed!" and now the door was thrown wide open. "And you are Mrs. Bristol. Mother was saying only the other day that she wished she could see you again; and now she has gone out for the afternoon—to sew for a lady," she bravely added.

As Mrs. Bristol sat down in the small, plain room and glanced around, her eyes filled with tears. A few pictures on the walls, a few worn theological works and commentaries—remnants of a once large library—a silver ice-pitcher and goblets, gifts on some happy anniversary, all spoke of the change that had taken place in her old friend's home.

Bertha, with the instincts of a neat housekeeper, picked up a doll that lay on the lounge, saying, as she did so,

"Katie has been so very sick she hasn't cared for playthings for months; but to-day she asked for her doll, and left it here when she went back to bed."

It was but a melancholy wreck that met Mrs. Bristol's gaze. One eye was gone, and the cavity remaining looked like the picture of an extinct volcano on the surface of the moon; the hair was also gone, with the exception of "bangs," which still hung over the battered forehead; and as for hands and feet, no war-worn veteran ever needed new ones more.

"You would think Katie must be very careless to see poor Mitty," said Bertha, "but she has had her three years. It was papa's last."

Poor Bertha could say no more, and Mrs. Bristol, after a moment's silence, said: "I think your little sister is just the age of my Katie. Six in September, wasn't she? Can I see her?"

"Oh yes, she is asleep now," and Bertha opened the door of a little bedroom. Mrs. Bristol laid down her packages and softly entered. On the pillow lay a pale little face, so emaciated as to look unlike a child's face.

"O dear! dear! how very sick she must have been!" said she pityingly. "Yes, indeed; we did not expect she could live for weeks. You know how hot the summer was; we could not get away from the city, and mother couldn't do for her as she wanted to. But when the cold days came, she grew better, but so slowly that we just have to look back and remember how she was a week or two ago before we can see any gain."

Little by little Mrs. Bristol heard the whole sad story, and her kind heart ached as she asked herself: "What can I do to help them?" But suddenly she realized that it was almost time for the train, and gathering up her bundles, she said a hasty good-by. Not a moment too soon did she reach the depot, secure her purchases from the office, and buy her ticket; for the home train came sweeping in just as she, with a multitude of other weary "shoppers," was ready to hear the conductor's welcome "all aboard."

Closing her weary eyes, she occupied the homeward trip in reviewing in her old-fashioned, conscientious way every purchase she had made, multiplying and adding until she knew to a penny the amount of "change" left in her purse. It had been a satisfactory day; her money had "gone a great ways," and she thought with delight of the little surprises she had in store for the coming Christmas, chief of which was "Katie's doll."

It was not until after the noisy welcome home, the cosy tea, the story of "all she saw in the city," more interesting than European travels to the children, and finally after they were safe in bed, that she and Marion were free to examine certain packages that had been smuggled out of sight.

"Do show me the doll, mother, the very first thing," cried Marion, clipping strings and bringing to light various toys and gay picture books.

"Yes, yes! It was marked—I just wrote on each one so as to know—why, where is it? It is a long, slender box. Look under the table, Marion. Maybe father put it there." And Mrs. Bristol began to search among papers and scattered dry goods for the precious box. "You know I laughed, Marion, at the idea of paying three dollars for it, but I gave \$2.25 after all. It will last, though. Well—I'm sure! Go and ask your father if he knows anything about it."

No, Mr. Bristol knew nothing, but he came, HERALD in hand, to help search, and carefully turned over the whole pile of bundles and papers which his wife had just examined. He did not find it.

"Perhaps it was dropped outside. I'll put on my boots and look," said he.

The path from front door to garden gate was carefully examined, and then, lantern in hand, he followed the route from the depot, flashing his light on every side; but after a short absence he returned empty-handed.

"Well, it is gone! Where could I have lost it?" said Mrs. Bristol, looking blankly into Marion's disappointed face, and feeling quite ready to cry.

Her husband laughed. "I should think you had lost Katie herself," said he. "I'll go over and see the conductor in the morning when the train goes down, and maybe he will find it in the cart. I never saw a doll baby that was worth making a fuss over, anyway."

"You never saw that one," remarked his wife sadly, as they retired to rest.

As usual, Harry was sent to the post-office the next morning, and returned with a letter for his mother, brought by the early train from the city. With vague misgivings she and Marion retired to the partry, tore open the envelope, and read:—

DEAR MRS. BRISTOL: I have only a moment to tell you how very much we thank you for that beautiful doll. Mother couldn't believe it was true until I showed her that it was marked, "For Katie." Oh, she is so happy! The first pink color came into her cheeks when we gave it to her this morning very early. She told mamma she didn't want to go up to heaven now that she has such a lovely doll. She didn't mean to be wicked, but she was so glad. A thousand thanks from

MOTHER, BERTHA AND KATIE.

"I guess so!" cried Marion, winking the tears away; "but I would like to know where our Katie's doll is."

"How very strange! but that dear child needed a doll, and there must be a providence in it," said Mrs. Bristol slowly.

Katie pushed her sunny head through the door at that moment, and Marion caught her up and began to cry in good earnest.

"It wasn't a providence, mother, it was a great mistake," she sobbed.

"Is anybody's dead? Is Santa Claus dead?" queried the child.

"No, no, Santa is all right. He's just made a blunder, that's all; and Marion kissed the little sister, and went to her work, wondering and planning how she could yet bring to pass that which she had determined must be accomplished.

We know that various patterns have

been procured, and grave consultations held over pieces of silk and cashmere; also that Harry, whose ears are very wide open these days, overheard Marion saying, "This body is just complete; and if we can get one of those lovely heads"—At that moment Harry was discovered and ejected from the room; so that the union of body and head is still a matter of speculation.

Meanwhile, in the little room in the city, sitting beside the window in an arm-chair, near the shelf of commentaries and theological books, sits a dear little girl with great shining eyes, transparent ears, and hands like bird's claws, singing softly to "the most beautiful doll that ever was seen," which seems to be coaxing her back to health and strength.

Now, was it a mistake, or not?

CHRISTMAS.

BY MRS. REV. F. K. STANTON.

Hail, blessed day of rejoicing,
Expected by Israel of old,
With hearts that longed for His coming,
So oft by the prophets foretold!
In God's own good time appearing,
Thought to men Thou hast waited long,
Attended by angels' message,
And songs of the heavenly throng.

We gaze on Thee through the vista
Of succeeding events of time;
Thy life, so divinely wondrous,
Thy death sacrificial, sublime;
Thy triumphant resurrection,
Thy ascension to God's right hand;
The pentecostal baptism,
The Word preached by Thy command.

We look through days apostolic,
Through the lives of martyrs and saints,
Through conflicts 'twixt truth and error,
(Saddest picture history paints);
Then through the glad Reformation,
Faith triumphing o'er unbelief;
The spread of Messiah's kingdom,
Of all kings and kingdoms the chief.

O Christ, our blessed Redeemer!
We bared Thy life Thy life-giving life,
Circled the earth with Thy brightness,
And chasing the darkness of night,
With hearts overflowing with gladness,
We echo the angels' refrain,
"Glory to God in the highest,
On earth peace and good-will to men."

ART WORK IN SILVER.

BY MRS. J. D. CHAPLIN.

A century ago very little silver was manufactured in this country, and that little comprised only articles of actual necessity, and was wrought in the simplest, almost rudest, manner. The owner of silver spoons made at home might be sure of their weight and purity, but he would not be sure of their precise form; for no two of the set were ever shaped exactly alike. A few favored families still own, as heirlooms, spoons made at the forge of Paul Revere, of Revolutionary fame, each of which has as distinct a character as if it were not intended to be one of a set. Of course our rich men of that day graced their tables with articles of elegance in silver; but those were all the work of skilled artisans abroad. But America does not follow other lands at a slow pace.

Early in the present century, the manufacture of silver began to assume importance among us, and now almost every prosperous working man stirs his coffee with a silver spoon, and gives silver spoons to his children; when they enter homes of their own; and this cannot probably be said of the same class in any other country. Indeed, it is not yet a century and a half since spoons of wood, horn and pewter were used on the tables of many of the gentry—so-called—in England.

Less than a century ago spoons were made of bars of silver, melted at a common blacksmith's forge, rolled out and beaten into form—a process requiring nine times beating. It then took the labor of two men to make two dozen teaspoons in a day. Next came the demand for forks, combs, thimbles and napkin rings; and machinery, driven by horse power. This was regarded as a great step forward in the work.

About thirty years ago Mr. Gorham, the ruling spirit of the Gorham Manufacturing Company of Providence, improved upon the belief that what could be done abroad could be done here, went to Europe to examine the methods of silver working. The result of this visit was the introduction of steam as a motive power. He imported workmen and artists in silver from England and France; but their prejudices to doing by machinery what they had always seen done by hand was no small obstacle in the way of rapid success. The company soon engaged designers, and opened, on a small scale, their art library and museum, which are now such a claim to their establishment. Art work now began in earnest, and the artists proved themselves in many cases far ahead of their patrons; so that often works of real taste and merit were thrown back into the melting pot for lack of appreciation among those who had the money to buy them.

The business of this Company has progressed at a rapid rate both as regards the quantity and quality of their wares, until now a whole city square is required for the work, and the machinery by which it is done is manufactured on the premises, as are also the elegant cases for the final packing. Nearly seventy rooms are occupied for melting and refining the silver to its highest purity; for electrotyping and gilding; for chasing and embossing; for machinery and tools; and for the shops, in which some twelve regular trades are carried on, to each of which boys are regularly apprenticed. This Company's silver is guaranteed, and their trade mark—no matter what dealer's name the silver bears—is a lion, an anchor, and the letter G.

As the wealth of the country increases, the demand grows for works of real art in this pure and beautiful metal, as may be seen by the services ordered

by some of our millionaires. We had the great pleasure recently of visiting the rooms of the Gorham Company, and were surprised at the variety and elegance of their wares—ornamental and useful for the home, elegant and witty for testimonials, rich and chaste for church services, to which latter branch of their work they give special care.

We saw articles of rare beauty for the welcome baby; for the child that could understand the amusing designs of Kate Greenaway on cup, plate and tray; for the boudoir and the table of the bride; and for the home board of the family. Hammered silver, massive and elegant; silver lined with nature's own colors in flowers and leaves and vines in bold relief; classic illustrations, Japanese designs, and gems too many for description, made us wish we were rich—not for the bare possessing, but for the constant pleasure of looking at so much of beauty in our every-day life. The variety and elegance of this silver ware is not surpassed by that of any manufacturer in the country, and indeed in any other country.

And while the Gorham Company stands at the head in the manufacture of real silver, it also does a large business in plated ware of the finest and most reliable kind, carrying its tasteful work into the homes of those who, with equally fine taste, lack the ability to purchase that which decorates the homes of the very wealthy. All this is as reliable, in its measure, as is the real plate.

THE STARS AND THE BELL.

It was dark and cold at the midnight hour, For Christmas Day was about to begin, The old church-bell hung high in the tower, And the stars came peeping in.

The old church-bell hung high in the tower, And the shining stars, above in the sky, Laughed to themselves, as he clanged the hour, And winked with each golden eye.

"Pray, what do you know about time?" they cried, "We were old when your earth was young, And you could not number us if you tried! But the old bell held his tongue."

Then the sexton tolled the tower-stair, And his head was bowed and gray; But he cheerily called, "O bell, up there, Ring out! it is Christmas Day!"

He seized the rope in each wrinkled hand, And pulled with a youthful might; And the glad sound pealed over the sleeping land, And soared to the stars so bright.

"Ha, ha!" laughed the scornful stars again, "What know you of Christmas-day? We shone on that far-off Eastern plain Where a star was the Wise Men's guide."

"We saw the Child in His manger-bed, And the gifts that the Magi gave; And we shall shine when your voice is fled— We shall shine on the sexton's grave!"

"Glory to God!" pealed the bell, "for aye! Peace, peace to all human strife! The Saviour comes with a gift to-day— And the gift is eternal life!"

"O shining stars! unto you 'twas given To herald the Saviour's birth; And the praise and glory belong to heaven, But the joy belongs to earth!" —Christian Union.

For Young and Old.

Bits of Fun.

Why are the chickens' necks like dinner bells? Because they are often wrung for company.

Johnny was hit by a ball the other day. The ball immediately came out of his mouth. Because it is a circle dividing the globe into equal parts.

"Always pay as you go," said an old Abolitionist to his nephew. "But, uncle, suppose I haven't anything to pay with?" "Then don't go."

An Irishman, eating his first green corn, handed the cob to the waiter and asked, "Will you please put some more bones upon my stick?"

A little child was addressed by a gentleman the other day. "How old are you, my dear?" he asked. "Old!" said the child, indignantly; "I'm not old at all. I'm quite new."

"A ninety-seven-pound Bridgeton girl has a bean that tips the beam at 210. She keeps him in attendance every night up to 12 o'clock, seated comfortably in an arm-chair. She explained to a companion, under the seal of secrecy, that beneath the cushion she kept her autumn leaves, in a bag, and as soon as they were sufficiently pressed she would give him the mitten."

Two children are playing together in a garden. The sister says to her little brother, "Which would you rather be, a little flower or a little bird?" The young man, after a minute's reflection, "A little bird—because it eats!"

Ministers should be careful when they request the choir to sing a stanza of a hymn, or a portion of one, toward which a certain minister, after saying, "Omit the second verse," was surprised to hear the hymn sung as follows:—

When Thon, my righteous Judge, shalt come To take Thy ransomed people home, Shall I among them stand? Shall such a worthless worm as I, Whom thousands an afraid to find, Be found at Thy right hand?

O Lord, prevent it by Thy grace, etc.

Items of Thought.

"Glory to God in the highest, and on earth peace, good-will toward men!"

